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The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 38 | Chicago, Saturday, December 21, 1895 | Whole No. 894

Christmas-tide Visions

BY F. BURGE GRISWOLD.

Snowy lily, emblem meet
Of the Virgin, pure and sweet;
Wondrous star, surpassing bright,
Guiding to the Star of Light;
Shepherds who their vigils keep
O'er the gentle lambs and sheep;
Angels, singing peace and love,
Blest evangel from above;
These are visions that abide
In my heart at Christmas-tide,
When the Christ Child comes to be
Life, and light, and joy to me.

Orient village o'er the sea,
In a land of reverie;
Jesus in a manger bed,
Rays of glory round his head;
Cattle kneeling in their stall;
Magi, who before Him fall
With their precious offerings,
Hailing Him the King of Kings;
These are visions that abide
In my heart at Christmas-tide,
When the Christ Child comes to be
Life, and light, and joy to me.

Churches decked with living green;
Each dear home a festive scene;
Happy faces everywhere,
Gladness in the very air;
Something beautiful and good
In all common babyhood;
But the Perfect Babe was born
On the holy ChristmasMorn.
Ah! what visions sweet abide
In my heart at Christmas-tide,
When the Christ Child comes to be
Life, and light, and joy to me.

A. D. 1895.

News and Notes

MOST people have been unconscious that the work of Biblical revision was not concluded when the Revised Version of the Old and New Testaments made its appearance. The committee was appointed in 1870, and the New Testament appeared in 1881. In 1885 the Old Testament was issued. But it was not till November of the present year that the revision of the Deutero-canonical books (commonly called the Apocrypha) was published. It may be assumed that, after the labors of so many years, the work must have been carefully done. The text is much more imperfect than that of the rest of the Bible, and required very careful consideration. It appears that the rule requiring a two-thirds' majority was relaxed in the case of these books, and the verdict of a simple majority accepted. An exceptional amount of care is reported to have been expended upon the Book of Wisdom.

IT has been feared that under the elective system there is likely to be deterioration in the judiciary, and there have certainly been instances in which very peculiar persons have been seated in our courts in the character of judges. We may derive such comfort as we can from the reflection that such cases are not without parallel under other methods of appointment. The English papers have recently called attention to two instances in London police courts, which could hardly be matched by anything in the history of the newest Western border town. Mr. Newton, police court magistrate at Marlborough street, having heard the testimony of a policeman against a prisoner, was asked to hear a witness on the other side. This he assented to with a very ill grace, giving the witness warning in advance that he should not believe a word he said! Another case is that of Mr. Littler, Q. C., at the Middlesex sessions, who sentenced a starving laundress to six months' imprisonment at hard labor for stealing a loaf of bread worth five cents. *The Church Bells* justly remarks that this is monstrous, in view of the fact that a brute who nearly kicks his wife to death often gets off with three weeks. Magistrates of the type of Mr. Nupkins, of Ipswich, celebrated in "Pickwick Papers," still flourish here and there.

A CURIOUS story, purporting to come from a Roman correspondent, states that a book written by the present Pope is among the volumes which have been assigned a place in the Index of Prohibited Books. It is needless, perhaps, to say that it was published before he became Pope, and had this stigma placed upon it by Pius IX. The book appeared in 1874. It treated of a subject which might have been thought likely to commend itself to Pope Pius. It contained an argument to prove that the Church ought to introduce a festival devoted to the adoration of "the all sacred blood of Mary." But this seems to have been more than even a Pope so devoted to the cultus of St. Mary as Pius IX., could accept. The book was therefore condemned and placed upon the Index in 1875, where its title is still to be seen. If this story is true, the election of the writer to the Papal throne four years later, is a very remarkable sequel.

THE Press Club of Chicago invited Mr. Gladstone to make the annual address at the Auditorium, in 1896. It appears that the subject on which he was asked to speak was the Armenian question. An answer has been received from the veteran statesman, in which he expresses himself with his accustomed energy and fire on the subject of Turkey and the Armenians, but is obliged to plead the infirmities of age as rendering it impossible for him to accept the invitation. He considers that no cause more sacred than that of the Armenians has ever been brought before the citizens of humane and enlightened countries. He thinks that there are indications that the handwriting on the wall, which warned one ancient despot of his coming doom, has again been traced visibly enough to betoken some approaching crash of a system of government far more impious and iniquitous. He trusts that the influence of this great, and, in such a matter, necessarily impartial, country will be powerfully used in the cause of the right.

DR. HERMAN AHLWART who has become notorious in Germany as a leader of the anti-semitic agitators, popularly known as "Jew-baiters," has honored this country with his presence. It is reported that he will endeavor to inaugurate an anti-Jewish crusade here, by delivering lectures in the principal cities. It seems hardly credible that such a movement against one of the mildest and most inoffensive elements of our population can meet with any success. But we live in a generation when anything seems possible. The doctor enjoys the distinction of having served a sentence for libel, committed in pursuit of his favorite mission. He was punished for declaring in a public speech that German official life was corrupted by Jewish influence.

A NEW sect is reported in the Chicago newspapers. It is called the "Children of God." About fifty people have joined it who live together in one building in a sort of community. The leader is a Jew, known as "Brother Jacob." The cardinal faith of this organization is the doctrine that work and money are not essential to happiness, and that by putting their trust in God they will be provided for without any exertion on their own part. They have a treasurer, but no collections are taken. It is said that a considerable number of serving men and maids have left their places, declining the arrears of their wages, and have joined the colony. With the followers of the "Prophet Cyrus," the disciples of Dowie, the promised advent of Schlatter, the healer, the Christian Science people, and other like phenomena, we are reminded of the strange developments in Europe in the thirteenth century.

IS not Bishop Doane mistaken in saying (in his Convention address) that by the action of the General Convention the Prayer Book and Hymnal may now be bound together? Our impression is that the movement in that direction failed.———The secular papers report that a clergyman named Manifold has again "verted." One reporter remarks: "Manifold are the changes in his denominational relations." This is the third time, we are informed, that this reverend gentleman has seceded. As three removes are as bad as a fire, he will be consumed unless he keeps moving!———The Rev. Francis McRae, formerly of Antigonish, N. S., made a formal renunciation of the Roman Catholic Faith, and was received into the communion of the Church of England recently, at Fredericton, N. B.———A new hospital has just been opened in Portsmouth, N. H., and the trustees have named one wing "The Harriet McEwen Kimball Pavillion," in honor of the Churchwoman whose writings and poems are so familiar to our readers, and whose home is in that town.———In England recently an invitation was sent to ministers to preach in favor of the opening of museums on Sundays. Only 59 out of 50,000 preachers complied with the request, while 800 members of dramatic and musical professions signed a petition for the continuation of the laws now in effect, keeping the museums closed on Sundays.——— *Catholic Champion* says that Bishop Lawrence, of Massachusetts, has authorized the Reservation of the Blessed Sacrament at the church of the Advent, Boston, in accordance with the permission given in the Pastoral of 1895.

Christmas Chimes

BY S. LOUISE SHELTON

On the quiet midnight stealing,
Now the deep-toned chimes are pealing
Through the clear and frosty air.
O'er the city, silent, sleeping,
Angels are their vigils keeping,
Glorious messages they bear!

Thus to us, the bells are telling
Of the love of God o'er-welling
In the birth of His dear Son.
Sweetest bells with joyous ringing
Are to all the good news winging
Of the life on earth begun.

"In the highest, glory, glory!"
Thus they chime the priceless story
Of "good will and peace to men."
Thoughts of love to God are soaring,
As our hearts with deep adoring
Greet the Babe of Bethlehem.

In the lore of myth or fable
Naught is like the lowly stable
Where is cradled heaven's King!
O'er the Babe in reverence bending,
Love and adoration blending—
Sheltered as by angel's wing—

See the Virgin Mother bow;
Rapture smiles from lip and brow
As *Magnificat* she sings.
Let us, with a like emotion,
Offer Him our deep devotion,
With whose praises heaven rings.

Was there e'er such condescension
As that He, for our redemption,
Should in flesh His Godhead veil!
Jesu, Master, God Incarnate,
Mightiest Love, compassionate,
Hail, most glorious Saviour, hail!

The Church of St. Mary the Virgin, New York City

The consecration of the church of St. Mary the Virgin took place Thursday, Dec. 12th, the consecrator being Bishop Potter. The altar was ablaze with lights and decorated with flowers. The service began with a procession headed by the Rev. Father John A. Stanton, Jr., consisting of 12 Brothers of Nazareth, students of the General Theological Seminary, and about 40 vested clergy, followed by he Bishop. The Bishop and clergy rendered alternately the 24th Psalm. The instrument of consecration was read by the Rev. Father Stanton. Messrs. Haley Fisk and Beverly Chew acted for the trustees of the church. A service in E flat for Holy Communion was especially composed for the occasion by the organist of the church, Mr. George B. Prentice. The epistoler was the Rev. Prof. Ritchie, of the General Theological Seminary, and the gospeller, the Rev. Dr. Davenport. There was no sermon. The services were of a simpler order than those at the opening.

The structure is one of the handsomest of the kind in the city. Its design is French Gothic of the 13th century, and is one of the purest examples of this period in the United States. The main entrance to the church is on 46th st., where, including the mission and clergy houses, there is a frontage of 125 feet. The appearance of the exterior of the central edifice thus flanked is peculiarly striking. The church is 60 ft. wide and 180 ft. long, with entrances also on 47th st. Its height to the top of the cross over the main gable is 130 ft., the height of the nave 80 ft., and the width 46 ft. The facings of the building are of light buff Indiana limestone. Twenty-two clustered stone columns separate the nave from the side aisles, and support the walls of the lofty clerestory, from which an adequate supply of light for the interior is obtained. The church terminates in a five-sided apse, and there is a depth in the chancel of 48 ft. There are seats for 720 people, and through arcaded openings entrance is made to the baptistery and lady chapel. There are several other minor chapels contained in the edifice. The seating capacity of these adjuncts is 350. The clergy house to the left of the church is 39 by 95 ft. The first two stories contain a chapel for the men and boys of the choir, and choir vestries. The third is devoted to guild rooms, young men's club rooms, assembly room, and library. The suites of chambers for the resident clergy are on the fourth floor, and the janitor's apartments on the fifth. The sexton's office is at the entrance. In the basement is a steam-heating apparatus for all the buildings; and there is a gymnasium in the rear. The mission house is 25 by 85 feet; the first and second floors contain two chapels, a reception room, and an office for the Mother Superior. The third floor is occupied by guild rooms; the ourth by an infirmary, a community room, and the Sisers' room; the fifth has a kitchen, refectory, and more sleeping rooms. In the rear, on 47th st., are the lady hapel, the rectory, and a priest's vestry. All the buildngs except the church itself are in light Roman birch,stone nd terra cotta.

The decorations of the inside of the church are as yet omewhat unique. The trustees have decided to spend as ittle money as possible in the adornment, leaving that work to the individual interest of parishioners. On the outside of the structure there is much of sculpture and carving to be admired. Over the tympanum of the main entrance is an elaborate representation of the Annunciation B. V. M.; and a niche between the two principal doors has a beautiful figure of the Virgin, sculptured by J. Massey Rhind. Among the many other figures and symbolic pictures to be seen are "Faith" and "Heresy," side by side, t he former with eyes open and believing; the latter with eyes bandaged, as if fearful of the Divine light. Ecclesiastical and civic authority are also represented. Upon the 47th st. exterior are many exquisitely carved heads and figures. Memorials which from time to time have been given to the old church have been bodily transferred to the new building. Among these is the white marble altar and marble pulpit—the first of the kind seen in the Church in this city. Alterations to suit their new location have been made, and the effect of these two elegant specimens of stone carving is considerably heightened by the noble proportions of the edifice in which they now are. The chancel window, the sedilia, the priests' stalls, the three oaken figures of Christ, St. Mary, and St. John,on the rood beam, the figure of St. Paul on the sounding board, the large oaken crucifix, the baptistery, and the Caen stone font, are other memorials transferred. The lighting arrangements for the church will consist of hanging lamps on either side of the nave. The chancel will be illuminated by the seven silver and brass memorials lamps from the old church, the central one of which is reputed to be over 200 years old. The great decorative feature of the old church, a series of representations of the 14 stations of the Cross, have been placed in niches on the outer wall of the ambulatory, with appropriately carved frames and surmounted by stone canopies. A new organ has been erected in the choir, and the organ from the old church has been re-modeled and enlarged, and now stands in the west end of the church. Both can be manipulated from one keyboard by means of electrical connections, or may be played separately. The cost of the church so far has been $300,000, the whole of which has been provided for out of the bequest left by Miss Cooke.

The church of St. Mary the Virgin, which thus enters upon a new era of parochial growth and life, has been one of the leading forces for years in the Catholic movement in this country. It was organized in 1868 by its present rector. The land upon which the old church and parish buildings stood was given by the late John Jacob Astor. A little band of 60 parishioners started the services. The church had but 450 sittings, and has long been outgrown—the number of communicants alone having become more than enough to fill it. In 1892 Miss Sara Louise Cooke died, leaving a large legacy to the parish, which at once made possible the present splendid construction.

The Sisterhood of the Visitation of the Blessed Virgin Mary has been established on a strong footing by the Rev. Thomas McKee Brown, in connection with the church of St. Mary the Virgin. Sister Mary Maud, who made her life profession at St. Gabriel's, at Peekskill, the mother house of the Order of St. Mary, has assumed charge of the Sisterhood. The Sisters' House, which adjoins the new church, was blessed by Father Brown on Wednesday, Dec. 11th.

New York City

Mr. R. Fulton Cutting gave an address to young men at Association Hall, Sunday afternoon, Dec. 15th. There were special musical features on the occasion under the direction of Messrs. C. W. Bowen and F. B. King.

St. Paul's church is to have a new rector in the person of the Rev. Romilly F. Humphries, formerly of Staten Island. The new church and the parish house will be ready for use about the first of the year.

A member of the old New York family of the Livingstons, Mr. Robert C. Livingston, treasurer of the National Express Company, and a vestryman of Trinity parish, died last week. He was buried from Trinity church, the Rev. Dr. Morgan Dix, officiating.

Scores of business men in the lower part of the city have been deserting their offices at noon to gather in old St. Paul's chapel, to attend the Friday services. The Rev. Dr. Wm. S. Rainsford of St. George's church, has been delivering the addresses. The series was concluded on Friday, Dec. 20th.

The trustees of St. Luke's Hospital contemplate opening the new buildings for the reception of patients on Feb. 1st. At that date the patients who may be in the present buildings will be transferred to the new quarters. The fence around the present buildings has already been removed to the new site. While the transfer is being effected, the admission of new patients will temporarily be postponed.

The archdeaconry of New York has appointed the following as its executive committee: The Ven. Archdeacon Tiffany, D.D., the Rev. Drs. Greer, Mottet, Rainsford, Van De Water, Brown, Peters, Satterlee, and Vibbert; Messrs. Ambrose D. Henry, George D. Romney, Charles J. Nourse, C. A. Clark, A. C. Zabriskie, Herman H. Cammann, Jas. I. Wells, George Coppell, Henry Pike, C. E. Hastings, Wm. L. Hawk, and Everett B. Wheeler.

The committee of clergy and laity appointed by the new diocese of Washington to wait upon the Rev. Dr. Henry Y. Satterlee, of Calvary church, and inform him of his election to the bishopric, visited him at Calvary rectory, Wednesday afternoon, Dec. 11th. The visitors were the Rev. Drs. John H. Elliott and Alexander Mackay-Smith, Gen. John G. Parke, Mayor Wm. H. Webster, and Messrs. Louis J. Davis, and Geo. B. Towles. They remained with Dr. Satterlee for about an hour, and urged his acceptance of the bishopric. He replied that he would be unable to give a definite answer until after the holidays.

A mass meeting in favor of the Sunday closing of liquor saloons was held at Carnegie Music Hall, Monday evening, Dec. 16th. It was a most representative gathering. Bishop Potter presided, and spoke on "The religious observance of the Lord's Day." Addresses were also made by Senator Warner Miller, on "The maintenance of the law closing saloons on Sunday;" Mr. Theodore Roosevelt on "The results of enforcement of Sunday liquor law in New York;" the Rev. Father Doyle, secretary of the Roman Catholic Temperance Society of America, on "The liquor saloon, and the American Sunday;" the Presbyterian preacher, Dr. John Hall, on "The influence of the Sunday saloon on home life;" Bishop Doane of Albany, on "A moral law not a subject for local option;" and there were other speakers equally prominent, and representing various religious bodies.

The corner-stone of the new library of Columbia College, on Morningside Heights, was laid Saturday, Dec. 7th. The ceremony was private and informal, only the trustees, the University council, and the faculties being invited, as it is intended that the formal dedication of the new site shall take place in May next. Mr. W. C. Schermerhorn, president of the trustees, presided, and the Rev. Dr. Geo. R. Van de Water, the college chaplain, read a short service composed for the occasion. The charter and other publications of the university were placed in the corner-stone with a portrait of Abiel Abbot Low, the father of the president, in memory of whom the library is erected. President Low then laid the stone, using a silver trowel, which will be preserved for a similar use as other buildings are erected, until it shall have completed the entire round of the new structures of the university. Following the setting of the stone in its place, Bishop Potter made an address and paid a high tribute to President Low, and to the memory of his father.

The Year-Book of St. George's church for 1895 has just been issued, and contains a carefully compiled account of the work done in the parish for the past year. The financial report shows that the receipts for the year have been $650,56.49, while the outgoings have amounted to $64,467.63, leaving a balance of $588 86. The rector, the Rev. Dr. Wm. S. Rainsford, calls attention to the fact that on Jan. 26th next, the pledge given by a member of the vestry to add $100 to every $100 raised by the congregation towards the endowment of the church, expires. The amount raised for this purpose, up to the time of completing the Year-Book, reaches a total of $130,939. The parish statistics show the large number of 239 Baptisms, 102 marriages, and 110 burials. The infants' department of the Sunday school contains 900 children. Owing to the kindness of Mr. J. Pierpont Morgan, an athletic ground has been secured at Weehawken, where various pastimes can be enjoyed by poor youths. The numerous guilds and societies are shown to be in a wide-awake condition.

At the meeting held Monday, Dec. 9th, at which was organized, as already stated in these columns, the "Association for promoting the interests of Church schools, colleges, and seminaries," the object of the organization was agreed to be the unification and promotion of the interests of the educational institutions of the Church. The following were elected as the first officers of the society: The Rev. Dr. Charles F. Hoffman, president; the Rev. Dr. S. Delancy Townsend, secretary; President George Williamson Smith, Trinity College, Conn.; the Rev. Dr. Robert B. Fairbairn, warden of St. Stephen's College; the Rev. Dr. A. Toomer Porter, Charleston (S. C.), Military Institute; Vice-chancellor Wiggin, University of the South, and President Theodore Stirling, Kenyon college, vice-presidents. An executive committee was also appointed, consisting of the president, secretary, treasurer, and the following: Dean E. A. Hoffman, General Theological Seminary; the Rev. Dr. G. R. Van De Water, chaplain of Columbia College; Bishop Leighton Coleman, of Delaware; the Rev. Dr. William B. Bodine, Philadelphia; President Piper, Racine College; Sidney S. Fisher, Miss Alberta Oakley, Bishopthorpe School, South Bethlehem, Penn., and Miss Charlotte Titcomb. It was decided to memoralize the General Convention to set apart a day in the churches each year which shall be observed as a day upon which the educational interests of the Church shall be brought before the people, in order that the co-operation of Churchmen at large may be obtained.

The memory of the late Chas. James Wills, who was the first vice-president of the Brotherhood of St. Andrew, was honored Friday, Dec. 13th, in a handsome memorial tablet presented by the Brotherhood of St. Andrew to the corporation of the Protestant cathedral chapel, Stanton st. The tablet is about four feet long by three wide, and bears an appropriate inscription. A red marble cross in high relief is the only symbol besides the lettering. At the service, the altar of the chapel was covered with flowers, and the symbol of the Brotherhood, woven with white carnations and leaves, was suspended from the wall so as to rest beneath the tablet. There were in the congregation some 250 members of the Brotherhood, including the local assembly from Brooklyn, Jersey City, Hoboken, Yonkers, and vicinity. In the afternoon there was a Quiet Hour led by Mr. Wm. C. Sturgis, of New Haven, Conn; after that a supper was served. Then the presentation exercises began, Mr. John W. Wood, general secretary, acting as presentor in behalf of the Brotherhood. The memorial was accepted by Bishop Potter for the corporation. The Bishop was assisted by the Rev. F. R. Bateman, of the chapel. The Rev. Dr. Wm. S. Rainsford made an address, eulogizing the work done by Mr. Wills at the Stanton st. mission. It was announced that a free circulating library, every book bearing the name of Mr. Wills, would soon be established in memory of him. Mr. Wills was born in this city, and was the son of a prominent ecclesiastical architect, and a descendant of a bishop of the Church of England. In 1873 he graduated at the University of Pennsylvania,and later, became connected with St. George's church, in this city. He was practically the founder of the Stanton st. mission, which, at the time he took charge, was known as Old Epiphany House. His success attracted the attention of Bishop Potter who adopted the mission, and last summer turned it into the pro-cathedral chapel, and the mission became of almost national interest to the Brotherhood of St. Andrew. Recently "Benefactors' Day" was celebrated in this cathedral mission. Bishop Potter officiated, and was assisted by the Ven. Archdeacon Tiffany, D.D., and the Rev. Messrs. Francis R. Bateman and Wm. Welsh. A

the close of the exercises the Bishop held an informal reception.

GENERAL THEOLOGICAL SEMINARY.—The missionary society has elected F. S. White, C. M. Knight, and H. Littell as delegates to the convention of the Church missionary societies of the United States and Canada, which will be held at Geneva, N. Y. Bishop Graves, of China, has held a number of conferences with students on the work to be done in China. As a result, some of the students have volunteered to go as missionaries.

Philadelphia

Confirmations in city churches reported: Holy Innocents', Tacony, 1; St. Stephen's, Bridesburg, 10; St. Jude's (including one from the Incarnation), 9.

The guild house of Holy Trinity memorial chapel, which was described in THE LIVING CHURCH, Nov. 9th, was formally dedicated by Bishop Whitaker on Tuesday evening, 3rd inst., who also made an address.

The Italian mission possesses a church building of pleasing architecture, with a large organ; a parish building containing school rooms, assembly rooms, kitchen, and bath rooms. It is no longer an experiment, and its importance as an agency for imparting religious and material benefits to the Italian people is well established. There is one great want still unsupplied, and a rectory appears indispensable. The trustees are endeavoring to secure funds for this purpose, and the sum of $2,500 has already been secured.

The Philadelphia local council of the Brotherhood of St. Andrew, on Monday evening, 9th inst., held a reception for the Rt. Rev. P. T. Rowe, Bishop of Alaska, and Mrs. Rowe, in the library of the Church House. Mrs. Rowe was assisted by Mrs. George C. Thomas, and the Brotherhood men and their friends were presented by Mr. James C. Sellers, president of the local council. There were also present Bishops Whitaker and Kendrick, Archdeacon Brady, and many of the city clergy. At 9 P. M. all who were present were asked to meet in the assembly room. The Rev. Dr. J. Lewis Parks, chaplain of the local council, conducted the service. The Brotherhood hymn was sung, followed by the Creed and collects. Bishop Whitaker made an address of welcome, first to the local council to the Church House, and then to Bishop Rowe on behalf of the local council. Bishop Rowe responded with a short address on Brotherhood lines; Bishop Whitaker pronounced the benediction.

The Rev. Stewart Stone, vicar of the memorial church of the Holy Comforter, entered into rest eternal on Thursday, 12th inst., after an illness of four weeks, the disease being pleurisy and, later, pneumonia. He was born in this city in 1854, where he received his preparatory education at the Rittenhouse Academy, and then entered Trinity College, Hartford, Conn. He received his theological education at the Berkeley Divinity School, and was ordained deacon by Bishop Williams, in 1883, and in the year following was advanced to the priesthood by Bishop Doane, of Albany. During the period of his diaconate and until the latter part of 1884, he was an assistant minister at St. Peter's church, Albany. He then became vicar of the memorial church of the Holy Comforter, in this city, an office he held up to the time of his death. He had been secretary of the Southwest convocation since the inauguration of that system until his decease. Mr. Stone was an energetic priest, and accomplished a wonderful amount of work. Under his charge the parish of the Holy Comforter has had a very prosperous career. He was loved by young and old, and as an evidence of the universal esteem in which he was held, during his illness he was visited by clergymen of all schools of thought, who offered to assist him in his services. In the summer of 1894 he spent three months in Europe, and returned with renewed health. Mr. Stone married Miss Hall, of Albany, who survives him.

The 25th anniversary of the first service held in the church of the Holy Apostles was celebrated on Wednesday evening, 11th inst., by a joint service of the congregations of that church and of the memorial chapel of the Holy Communion. Evening Prayer was said by the Rev. W. F. Ayer, in charge of the chapel, and by the Rev. J. S. Bunting, assistant at the church. The rector, the Rev. H. S. Getz, after reading a letter from the Rev. Dr. S. E. Appleton, regretting his inability to be present, made the opening address. He said that it was on Sunday, Dec. 11th, 1870, that the opening service was held, but there is no record of those who participated in that service, though, of course, one of them must have been the present rector *emeritus*, who had been connected with the congregation since 1868. The Ven. Cyrus T. Brady, archdeacon of the diocese, and Bishop Rowe, of Alaska, made appropriate addresses. The Rev. Dr. Charles D. Cooper, rector *emeritus*, was the last speaker. He stated that at the initial service, the chancel windows were without glass, being covered with white sheeting. The church was organized by the rectors of the churches of the Holy Trinity, the Rev. Dr. Brooks, and of the Mediator, the Rev. Dr. S. E. Appleton. After the church was built, the Sunday school building was erected, and then the Phillips Brooks memorial building. Peace and harmony have prevailed during all these 25 years. There was some very good singing by the Choral Society, under the direction of Mr. George F. Bishop.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

The December meeting of the Church Club was held in the parish house of the church of the Epiphany, Thursday evening, Dec. 12th. The opening devotions were conducted by the Rev. Dr. Morrison. The newly elected president of the club, Mr. W. K. Ackerman, made a short address upon the work of the club. The secretary, the Rev. Jos. Rushton, spoke briefly of the great good which the club has accomplished in providing a central meeting place for the various Church organizations, and bespoke for it the more generous support of the Churchmen of the diocese. The Rev. Dr. Stone read a most excellent paper, taking for his subject, "Some of the difficulties the Church has to deal with," mentioning in this connection indifference to Church work, socialism, and the selfishness and worldliness which absorb our people, to the exclusion of all else. At the conclusion of the paper, a hearty vote of thanks to Dr. Stone was unanimously passed. Light refreshments were served by the ladies of the parish after the meeting, and a most pleasant social hour was enjoyed by those present. It is expected that the next meeting of the club will be held on the south side of the city.

The Rev. C. A. Cummings has resigned St. John's mission, Clybourn ave., which work will in the future be carried on as a mission Sunday school.

The Rev. H. H. Morrill, formerly of W. Missouri, entered upon his duties as rector of the church of the Redeemer, Elgin, the first Sunday in Advent.

The Rev. A. A. Fiske has been appointed priest in charge of Christ church, Harvard.

The Rev. Henry C. Granger, of Dixon, holds monthly service at St. Thomas', Amboy, which church has been recently renovated and improved.

The new parish house of St. Ann's mission, Humboldt Park, is nearing completion, and the opening service will be held Sunday afternoon, Dec. 22nd, on which occasion the Bishop will be present. This mission is located in a field that has hitherto been much neglected, and the success which has attended the work since its inception last February shows the great need of a church in this district.

St. Paul's church, Kenwood, is about to erect a parish house, costing $15,000. Ground will be broken soon, and it is the expectation that the building will be finished early next year.

The ladies of St. John's church, Naperville, held a sale at the residence of Mrs. Sleight, Thursday evening, Dec. 12th, and netted $64. The Altar Guild also made $12 on the same occasion. The ladies hope to furnish the church building with electric lights.

The Rev. Edgar M. Thompson has accepted a call to the rectorship of All Saints' church, Ravenswood, and will enter upon his duties Jan. 1, 1896. Mr. Thompson has been in charge of St. John's church, Irving Park, for the past three years.

The women of the chapel of the Holy Comforter, Joliet, netted $120 from their recent bazar. The Sunday school of Christ church, Joliet, raised $125 in a similar manner, which it is their purpose to use in beautifying and making attractive their Sunday school room.

The Rev. F. W. Keator, of Edgewater, has accepted a call to the rectorship of Grace church, Freeport, and enters upon his duties Jan. 1st.

Los Angeles

The primary convention of the new diocese recently formed out of the seven southern counties of the State of California, was held in St. Paul's church, Los Angeles, on Dec. 3rd and 4th.

The convention opened with the ante-Communion office, followed by a celebration of the Holy Communion. The preacher was Bishop Nichols who preached a powerful and edifying sermon on the reserve force of the Church.

The Rev. B. W. R. Tayler was made secretary *pro tem*; 35 of the clergy (two only of the clergy of the new diocese being absent) and 131 of the laity were found present. A message of kindly affectionate greeting was received from the clergy of the northern part of the State assembled at the time in Grace church, San Francisco. On a ballot being taken for permanent secretary of the new diocese, the Rev. M. C. Dotton, Ph. D., was chosen. The Rev. A. G. L. Trew, D.D., in moving that the new diocese be known as the diocese of Los Angeles, spoke feelingly of the fact that the much-beloved first bishop of the diocese of California, when the matter of division was first mooted a few years ago, suggested how beautiful such a title would be, saying, "I envy the man who becomes the first bishop of the Angels." The motion was adopted unanimously Dr. Trew also moved that the diocese of Los Angeles b placed under the charge of the Bishop of California until the consecration of the new bishop, which was also adopted unanimously. Mr. George W. Parsons, of Christ church Los Angeles, was elected treasurer of the diocese. Th Chair named the usual committees. The Rev. Henderson Judd was unanimously elected registrar of the diocese. The committee which had been created at a previous meeting of the undivided diocese to arrange for an equitable division of the trust funds, viz., the Rev. A. G. L. Trew, D.D., and Messrs. H. T. Lee and A. M. Stephens, was continued and directed to report to the first regular meeting of convention.

The Rev. B. W. R. Tayler moved a resolution expressing the great loss which the Church in Southern California has sustained by the death of the Rev. T. W. Haskins, D D.

The convention proceeded to the election of a bishop, after Bishop Nichols had invoked God the Holy Ghost to guide and bless the convention in its work. The Rev. Messrs. Percy C. Webber, of the diocese of Massachusetts; Joseph Horsfall Johnson, D.D., rector of Christ church, Detroit; D. H Greer, D. D., rector St. Bartholomew's church, New York; H. B. Restarick, rector St. Paul's church, San Diego, Dean of the Convocation of Southern California, were nominated. Before the ballot was taken the Rev. Mr. Restarick declared that he did not wish to be a candidate, and asked those who thought of voting for him to cast their votes for the Rev. Dr. Johnson. A ballot was taken, with the following result (whole number of clerical votes, 27; necessary to a choice, 14; whole number of lay votes, 37; necessary to a choice, 19):

Rev. Dr. Johnson received	17	clerical and	21	lay	votes.
Rev. Dr. Greer	"	5	"	12	"
Rev. Dr. Restarick	"	3	"	3	"
Rev. Dr. A. S. Clark	"	1	"	0	"
Rev. Dr. R. S. Foute	"	1	"	0	"
Rev. Dr. P. C. Webber	"	0	"	1	"

On motion the election of the Rev. Dr. Johnson was made unanimous. The clergy and lay delegates, with the large congregation present, joined heartily in singing the *Gloria in Excelsis*. The Rev. Dr. Trew, the Very Rev. Dean Restarick, and Judge H. T. Lee were appointed a committee to notify the Bishop-elect by telegraph, of his election.

The following were elected the Standing Committee: The Rev. Messrs. A. G. L. Trew, D.D., B. W. R. Tayler, H. B. Restarick, Wyllys Hall, D. D.; Messrs. J. F. Sowell J. A. Anderson, T. L. Winder, and D. Cleveland.

On the Board of Missions, the Rev. Messrs. J. D. H. Browne, John Gray, J. D. Easter, D.D., W. B. Burrows; Messrs. C. T. Hinde, J. E. Cowles, M. D.. J. Bakewell Phillips, and George W. Parsons.

On motion it was resolved that the next convention be held on Whitsun Tuesday, at St. Paul's church, Los Angeles.

The Rev. Dr. Trew, on behalf of the clergy, and Judge H. T. Lee, on behalf of the laity, presented farewell addresses to Bishop Nichols, the whole house standing during the deeply interesting and touching time. The Bishop responded with much feeling. The convention adjourned after singing and the closing prayers.

In the evening a charming reception was given to Bishop and Mrs. Nichols, when Music Hall was crowded. The following telegram was read during the evening from the Bishop-elect: "I am deeply moved by your communication. May God guide me to a right decision."

POMONA.—With well attended services, an efficient vestry and energetic guilds, the outlook for St. Paul's parish, the Rev. Searle M. Wren, rector, is decidedly encouraging.

Southern Ohio

Boyd Vincent, D.D., Bishop

GLENDALE.—The 13th convocation of the Cincinnati Deanery met in Christ church, on the morning of Nov. 14th. It was opened with a Celebration at 10:30, followed by a business session. Steps were taken towards the establishment of an associate mission within the bounds of the deanery. Reports were made by the different missionaries, all of which were encouraging. The Rev. D. C. Wright, of Hillsboro, reported that he held a service in the German language one Sunday evening in the month, and that the attendance was very large, and that a number had been brought into the Church by reason of the services. At the noon hour, a devotional service was conducted by Dean Tinsley, after which the ladies of the parish spread a lunch for the delegates in the parish house. In the afternoon papers were read by the Rev. Frank W. Baker, on the subject of "Religious progress;" and by the Rev. Edwin F. Small on "Rescue missions." Both papers were very thoroughly discussed. In the evening a missionary service was held, when addresses were made by Bishop Vincent, Archdeacon Edwards, and the Rev. Robert A. Gibson.

CINCINNATI.—Thursday, Nov. 21st, was donation day at the Children's Hospital. At 11 A. M., service was held in the chapel, conducted by Bishop Vincent, Dean Tinsley, and the Rev. Wm. C. Otte. About 20 little boys and girls who were so far recovered as to be able to walk on crutches were present, and sang two hymns. At the close of the service reports were read, and the showing made was grat

ifying. During the year $10,314 65 was received, and $9,227 57 paid out, leaving a balance of $1,087.08. The endowment fund now amounts to $58 416 05. The report of the board of lady managers showed 146 patients admitted, 109 cured, 159 discharged; 24 had to be denied admission by reason of lack of room. Steps were taken looking to the erection of an elevator. The receipts for the day as reported by the treasurer were $1,149.15.

Portions of the oratorio of "Elijah" were sung by the vested choir of Christ church, Cincinnati, on the evening of Thanksgiving Day. The choir was accompanied by the organ and full orchestra, and as a whole never sang better, and the solo parts were especially fine.

Kansas

Frank R. Millspaugh, D.D., Bishop

Bishop Millspaugh made his first visitation at Salina, the Rev. F. E. DeLongy, rector, Nov. 10th, and preached a sermon full of comfort; eleven candidates were presented for the rite of Laying on of Hands. The same evening the Bishop, accompanied by Mr. DeLongy, went to Ellsworth, where five were presented for Confirmation.

Tuesday, Nov. 12th, a service was held at Abilene, and the Bishop arranged for regular services. Prof. Clark, of St. John's School, is to go there every alternate Sunday, Mr. Pattison, lay-reader, taking the services the other Sundays. Wednesday, the Bishop and Dean DeLongy went to Minneapolis, which is under the care of Mr. DeLongy. Here twelve were presented for Confirmation. The Church people in that place are very earnest, and the work is full of promise for the future.

Maryland

William Paret, D.D., LL.D. Bishop

BALTIMORE.—The local council of the Brotherhood of St. Andrew, composed of 29 chapters, representing the city, Frederick, Elkridge, Ellicott City, Elkton, and Annapolis, held special services in St. George's church, on St. Andrew's Day, Nov. 30th. Bishop Paret preached a sermon and the vested choir of the church rendered Thanksgiving music. The Bishop's remarks were directed toward the noble work of the Brotherhood in the past, and encouraged greater zeal in the future.

The Willing Workers, a society of young ladies connected with the church of the Atonement, a mission of Emmanuel church, began a bazar Tuesday, Dec. 3rd, in the Sunday school room of the new church. The proceeds will be devoted to purchasing carpets for the church.

St. Michael's House, of the church of St. Michael and All Angels', was re-opened Dec. 4th, after having undergone extensive additions and alterations. Gaul's cantata, "The Holy City," was sung under the direction of Mr. Chas. H. Thompson, choirmaster. Selections were also sung from Handel's oratorio, "The Messiah." A story has been added to the building, which is used for Sunday school rooms and other purposes. The second floor consists mainly of a hall and gallery, with a total seating capacity of about 600. The hall has an arched ceiling, 21 feet high. A Bible class room is also on this floor of the building. The lower floor has been divided into a Bible class room, private vestry room for the assistant rector, and a study for the rector. In the basement are a kitchen and a reading-room. The choir room is directly connected with the chancel end of the church, while additional communication with the church is provided by a passage-way between the two buildings. When a new organ has been put in the church the improvements at St. Michael's will have cost $30,000.

WASHINGTON, D. C.—At a meeting of the Sons of the Revolution, held at the Ebbitt House, Dec. 3rd, the Rev. Randolph H. McKim, D.D., was elected chaplain of the society.

On Sunday, Dec. 1st, Bishop Paret preached at the new St. Margaret's church, the Rev. Richard L. Howell, rector. The music of the service was well rendered, and under the direction of Mr. John Porter Lawrence. A special offering for the advancement of the church was made, with a result of $532 28. At the evening service the rector was assisted by the Rev. Randolph H. McKim, D.D., and the Rev. Jas. A. Buck. Dr. McKim delivered the sermon on the theme, "What can be done to develop the spiritual life of our churches?"

ANNAPOLIS.—The Convocation of Annapolis, which comprises Howard, Anne Arundel, and Calvert counties, met in St. Anne's church, Nov. 21st., Bishop Paret, presiding. About ten clergyman were in attendance. Bishop Paret delivered a charge on "Holy Baptism and the dishonor that is done to it." He urged that there is too much laxity in the administration of Baptism, and insisted that Baptism, according to the rules of the Church, should be performed in public rather than in private houses, except in certain cases of urgent need. The Bishop addressed the business meeting, in which he assured the members of his deep interest in the convocation. Resolutions were adopted assuring the Bishop of the gratification of the members of the convocation at his deciding to remain Bishop of Maryland after the division of the diocese. A paper on "Church work among boys," with special reference to the Boy's Department in the Brotherhood of St. Andrew, was read by the Rev. William L. Devries. At night the Rev. J. Houston Eccleston, D. D., preached. Officers for the ensuing year were elected as follows: the Rev. Theodore C. Gambrall, D. D, archdeacon; the Rev. Ogle Marbury, secretary; the Rev. Thomas J. Packland.

Nebraska

Geo. Worthington, S.T.D., LL.D., Bishop

The funeral of the late Rev. W. T. Brown, of Geneva, was held at Wyoming, the Bishop officiating, Nov. 20th. Mr. Brown was ordered deacon only last June, and his death is a sad disappointment to the people of his charge, and to his bishop, as he was an unusually promising young man.

The Woman's Auxiliary held its quarterly meeting in the cathedral, Nov. 13th. The missions class of the auxiliary, organized by Mrs. Worthington, for the purpose of giving fuller information in respect to the history and condition of our various mission fields, commenced its third year at the Bishop's residence, Dec. 11th.

A very neat and handsome church has just been built and consecrated by the Bishop at Niobrara, which is in the extreme northwest of the diocese, 14 miles distant from any railway. The church was built mainly by eastern friends as a memorial of Mrs. Kate Bonesteel Conklin, and a solid silver Communion set was added as an additional memorial. The furniture and windows are unusually handsome; two organs are given, one for the church, the other for a commodious guild room which is built on the west end of the church. A paid up insurance policy for five years was presented with the deed of the property to the Bishop on the day of consecration. This mission and that at Creighton are under the charge of the Rev. E. Murphy.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

In the death of the Hon. Henry A. Hayden, of St. Paul's church, Jackson, a sense of great loss has fallen, not only upon his own parish, but upon the diocese at large, in whose annual council Mr. Hayden had for many years been an honored member. His devotion to the Church was earnest, and the graceful hospitality of his home, enjoyed by so many Church people on various occasions, had become almost proverbial. Mr. Hayden sat as a lay deputy for the diocese of Michigan, then undivided, in the General Conventions of 1862, 1865, 1868, and 1871.

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop

COHOES.—A new parish house has just been completed by the parishioners of St. John's church, the Rev. Dr. Sill, rector. All the former church property was destroyed by fire, and since then the services have been held in Harmony Hall, which was offered for that purpose by the proprietors of the famous Harmony Mills. The church, which will be a beautiful building, is now nearing completion. The first service held in the parish house was on Sunday, the 17th ult. On Friday, the 15th, the congregation assembled and the Bishop pronounced God's blessing on the work. On Tuesday, the 19th, a meeting of the Men's Bible class was held. Over 150 were present as well as a few visitors from neighboring parishes. A short service was said, after which there were addresses by the rector, and the Rev. Drs. Shreve, Nickerson, and Maxcy. Refreshments were served afterward.

On Advent Sunday the Rev. Dr. Joseph Carey celebrated his 22nd anniversary as rector of Bethesda church, Saratoga Springs. There was a celebration of the Holy Communion at 7:30 A. M., and also at 10:30 A. M., when hundreds of communicants were present. The rector preached his anniversary sermon, taking for his text the opening words of the Epistle for the day, "Owe no man anything, but to love one another." He spoke of the payment of the Church debt and also of the remarkable growth of the parish. During the year there were 63 Baptisms, 67 Confirmations, 17 marriages, and 75 burials. The rector also made 1,600 pastoral calls. In the course of the sermon he thanked the people for having upheld and strengthened his hands. In the afternoon the anniversary of the Sunday school and the mission school took place. There are some 600 scholars under instruction.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Assist Bishop

Bishop-Coadjutor Newton has just completed the following visitations, confirming at Grace church, Goochland Co., 4; Grace church, Caroline Co., 7; St. Peter's, Port Royal, 1; Vawter's church, Essex Co., 4; St. Matthew's, Essex Co., 3; St. John's, Tappahannock, 2; St. Paul's, Essex Co., 2.

The lecturers on the Reinicker Foundation, at the Theological Seminary of Virginia, Alexandria, will be: Nov. 26, the Rev. W. R. Huntington, D.D., of New York; Dec. 17, the Rev. J. E. Grammer, D.D., of Baltimore; Feb. —, the Rev. J. S. Lindsay, D.D., of Boston.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

A highly successful conference of Church workers among colored people assembled at the call of Bishop Cheshire in St. Michael and All Angels' church, Charlotte, on Nov. 19th and 20th. There were present, besides the Bishop, who presided, all the clergymen, ten in number, working among the colored people, except one, and a number of laymen. At 10 A. M., Nov. 19th, the Bishop and clergy marched in procession into the church singing, "The Church's one foundation." After Morning Prayer, the Bishop made an address setting forth his reason for calling the conference. At 3:30 P. M. papers on "How to increase the efficiency of our parochial schools" were read by the Rev. J. W. Perry, the Rev. J. T. Kennedy and Prof. W. B. Crittenden. At 8 P. M. there was Evensong and the Rev. H. S. McDuffy preached. The Bishop confirmed a class of nine persons and addressed them. Nov. 20th there was a Celebration at 7:30 A. M. Morning Prayer was said at 10 A. M., and a discussion followed on "The needs of the work among the colored people and how best to promote its advancement," by the Rev. A. B. Hunter and the Rev. J. E. King. Another discussion was held on the subject "Self-help—its necessity and how to secure it," by the Rev. Messrs. P. P. Alston and T. B. Bailey. Mr. Henry Christmas read an exceedingly interesting paper on "The relation of the Church to the Negro." No permanent organization was effected, but the Bishop proposes to hold such conferences annually.

The Rev. Dr. Bradley, of New York, began a Mission in the church of the Good Shepherd, the cathedral of the diocese, on Dec. 3rd, to continue ten days. It is the first Mission ever held in Raleigh.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—A memorial window in three panels was unveiled at the church of the Incarnation, on Sunday, Nov. 24th. It is the east window of the new chancel, and is in memory of the late Mrs. Bacchus, wife of the rector, the Rev. J. G. Bacchus, D.D After Morning Prayer, in place of the sermon, Mr. William Ordway Partridge, the sculptor, of Boston, interpreted the theme of the window, and paid a tribute to the life and work of Mrs. Bacchus.

At the church of the Good Shepherd, the Rev. Andrew F. Underhill, rector, on Sunday, Dec. 1st, a beautiful pulpit, presented in memory of Miss Ann W. Shiers, long a beloved member of the parish, was used for the first time. The pulpit, which is of brass, stands on a base of antique oak in Gothic style. The ornamentation is elaborate, there being a front panel in the form of a Greek cross, surrounded by a foliated design, and on the centre of the cross, placed on a medallion, a bronze head of the Saviour cast in high relief. There are other panels with the Alpha, Omega, and Chi Rho symbols, set out with foliated work. The cost of the work of art was $500. In commemoration of the 25th anniversary of the parish, which occurred a few weeks ago, an offering was made of jewelry and pieces of old gold and silver, and from these a Communion chalice has been cast. It is for use at the early Celebrations, and will be first employed Dec. 22nd. During less than three years the present rector has reduced the debt over $8,000. The parish is steadily advancing to a leading place in the city, and will soon undertake the erection of a large and permanent church building, already greatly needed by its growth.

St. Martha's Sanitarium held its 6th anniversary on the evening of Nov. 21st. The Rev. J. H. Darlington, D.D., archdeacon, being absent, the secretary of the archdeaconry presided, and Mr. W. G. Thompson, of the General Theological Seminary, read the reports. That of the resident physician shows a long list of diseases treated, and during the year 3 374 "free days" have been provided; that is, days when board, washing, medicine, medical attendance, and nursing, have been freely rendered to patients. The institution is diocesan, but all are admitted. It began with a first gift of three cents. Its growth is indicated by the fact that during the past year $10,000 was expended in its charitable work, and property has been acquired to the value of $46,000 in four years past, on which, however, is a mortgage of $31,000.

St. Andrew's church, the Rev. W. N. Ackley, rector, observed the 1st anniversary of the occupation of their handsome new church on Sunday, Dec. 1st. The Rev. Henry C. Swentzel, of St. Luke's, Brooklyn, preached a special sermon in the evening. The progress of this free church, amidst many discouragements, is remarkable, and a tribute to the earnest devotion of its faithful rector.

Connecticut

John Williams, D.D., LL.D., Bishop

HARTFORD.—The improvements in the observatory of Trinity College are more extensive than were at first intended. The principal change will be the placing of a new telescope two inches larger in diameter than the old one.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

At the regular meeting of the Board of Missions of this diocese, held on Friday, Nov. 29th, at Christ church, St Paul, the Rev. Dr. Ryan, of the missionary district of Duluth, tendered his resignation as secretary of the Board, owing to the division of the diocese. The Rev. C. Edgar Haupt, rector of the church of the Messiah, St. Paul, was elected secretary. The Board of Missions is the owner of the tract, "The Church and her ways," and orders for same should be addressed to the secretary, 569 Fuller st., St. Paul.

VIRGINIA.—Two years ago this mining town was totally destroyed by a fire. Like a Phœnix it has arisen, stronger and more vigorous, from its ashes. It is the centre of the iron district on the Mesaba range. Archdeacon Appleby recognized its importance and organized Church guilds, etc , and to his multitudinous engagements added occasional services there. The interest in the Church grew steadily, and on Sunday, Nov. 24th, the organization of a mission parish was completed. A neat, comfortable, and capacious Gothic church was opened on that day, with nearly all the appointments requisite. The archdeacon had made himself responsible and collected the funds necessary for its erection, and was able to announce that it was opened free from debt. Many kind friends had given liberally, both in money and in furniture and vessels for use in the sanctuary. At Matins, when the Holy Eucharist was administered, the archdeacon preached. The newly appointed rector, the Rev. T. G. E. McGonigle, was the preacher at Evensong. At both services there were large congregations, and much interest was aroused in the work of the Church, and great admiration expressed for the beauty, comfort, and conveniences of the sacred edifice.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

At a meeting of the Standing Committee, held Friday, Nov. 29, consent was given to the consecration of the Rev. Gershom Mott Williams, Bishop-elect of the diocese of Marquette.

On Sunday, Dec. 1st, the Rev. B. R. Tucker, D D., celebrated the 12th anniversary of his rectorship of old St. Paul's, Norfolk, the mother of all the churches in that vicinity. He delivered an address reviewing the history of this old church. The subject was an intensely interesting one to all Norfolk, for the history of the parish is the history of Norfolk.

Massachusetts

William Lawrence, S.T.D., Bishop

The Massachusetts branch of the Girls' Friendly Society have purchased for $6,000 a holiday house at Milford, N. H., and the property will be improved with increased accomodations that it may be used the coming summer. A debt of $1,300 will be upon the property, unless some charitably disposed person in the society will come forward and aid in paying it. The estate belonged to the Rev. Charles L. Hutchins, D.D., and contains 25 acres.

BOSTON.—Before the Monday meeting of the clergy, Nov. 9th, the Rev. John T. McGrath, of Mattapan, read a paper upon the topic: "The passing away of the Protestant Episcopal Church."

Forty-five members of the Gallaudet Society for deaf-mutes celebrated the 108th anniversary of the birth of the late Rev. T. H. Gallaudet, the founder of education for this class of afflicted persons. A dinner was served at the Crawford House, and addresses made by Bishop Lawrence, the Rev. I. S. Searing, and others.

Since April 1, 1895, the City Board of Missions has expended for current expenses and repairs of the church of the Redeemer and Grace church, South Boston, the sum of $3,789 99. The total payments of the board have been $17,269.44, and receipts $11,803 42.

WINTHROP.—St. John's church has received the gifts of a pulpit, clergy stall, and prayer desk of quartered oak, from the altar society in the church. They are memorials of Bishop Paddock and the Rev. J. W. Beers, the first diocesan missionary. This parish has prospered during the year and is about to relinquish $100 of the appropriation of the Diocesan Board of Missions; it has paid $225 of its indebtedness, besides $200 on the rectory lot, and the rectory has a fund of $450. Lately 12 Baptisms have taken place, six being adults; 11 persons have been confirmed; and 20 communicants received by removal.

NEW BEDFORD.—St. James' church has recently cleared $90 by a fair; $25 of this has been given to St. Luke's hospital in this city. There is a gratifying increase in attendance at the weekly celebration of the Holy Eucharist in this parish.

CAMBRIDGE.—A very pleasant social gathering was held at St. James' parish house, at which time a beautiful Prayer Book was given to be placed in the stall of the Rev. George W. Porter, of Lexington, who for services rendered in the chapel and church, and for the high regard in which he is held by the parish, was given a stall in the chancel by the vestry. Dr. Porter was not present, having been confined to his home for two months. His health is improving, we are glad to state.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

WYNCOTE.—Ground was broken on Monday, Nov. 25th, for the handsome church edifice to be built for the congregation of All Hallows. This church is the result of two and a half years' work, carried on with painstaking diligence by the priest in charge, the Rev. A. J. P. McClure. The need of a more commodious edifice has been felt for some time. A large congregation has worshiped in the little chapel from the first, and few parishes anywhere have presented for Confirmation classes so impressive in character and comparative numbers. The original chapel was enlarged in May, 1894, and the congregation has again outgrown its accommodation. The large plot of ground and present chapel were the gift of a generous layman, whose name is prominent in all diocesan activity, and the new church, will, in part, be a completion of his generosity. Messrs. Furness & Evans are the architects of the new stone building. It will be of stone finish inside and have seatings for 250 people. The choir stalls will be placed in the spacious chancel. The organ, which is to be an exceptionally fine one, has been contracted for, to cost from $7 000 to $10 000, and is the gift of Cyrus Curtis, the publisher of the *Ladies' Home Journal*. The present chapel will be used as a parish house when the new church is completed. All Hallows is the offspring of the church of our Saviour, Jenkintown, the Rev. Roberts Coles, rector.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—The Rev. Beverly Warner, rector of Trinity church, has asked his parishioners for $1,500, with which to open a creche this month. The house for the purpose has already been secured at the corner of Gaienie and Constance sts., a most convenient neighborhood. By means of this institution, which will be in charge of Sisters from the asylum, the rector hopes to do away with a care which prevents many mothers in this city from earning a livelihood for themselves and their children. The industrial wood yard will be continued this winter, as a means of offering meals and lodgings to men who are willing to work.

Chapters 9 and 333 of the Brotherhood of St. Andrew, held their annual commemoration at St. Anna's church, on St. Andrew's Day, Nov. 30th. The services consisted of an early Celebration at 7:30 A. M., and Evening Prayer with special address and music, at 8 o'clock. The church was beautifully decorated, St. Andrew's crosses made of red roses hanging from every gas jet and a large one suspended over the chancel. There were present beside the rector, the Rev. E. W. Hunter, the Rt. Rev. D. Sessums, D D., the Rev. W. B. Guion of Trinity church, the Rev. A. R. Edbrooke, of St. Paul's church, and Brotherhood men from Trinity, St. Paul's, Annunciation, Christ cathedral, Trinity chapel, Grace, St. George's, and St. Luke's parishes. Service began with a procession headed by the cross-bearer, followed by the vested choir, the Brotherhood men, and the clergy. The addresses were delivered by Mr. Orloff Lake, of Trinity Brotherhood, by Mr. F. H. G. Fry, of St. Paul's Brotherhood, and the Bishop.

St. Andrew's Day at 11 A. M., the Woman's Auxiliary met in the chapel of the cathedral, a good attendance of members being present. The Bishop and the Rev. H. H. Walters delivered addresses. The Holy Communion was celebrated by the Very Rev. F. I. Paradise, dean of the cathedral. The treasurer, Miss Rountree, reported receipts $573; disbursements, $557; balance on hand, $16. Mrs. W. G. Coyle, corresponding secretary, reported $563,68 contributed by various churches. Mrs. T. G. Richardson told of the good effect produced by the triennial meeting in Minneapolis which she attended. The Bishop spoke very aptly upon missions at home and abroad.

Ohio

Wm. Andrew Leonard, D.D., Bishop

A harvest home festival, in which 16 Sunday schools of the parishes in Cleveland participated, was held in the cathedral on Sunday afternoon, Dec. 1st. Upwards of 1,500 children, brought by special cars from all over the city, gathered in the Arcade, a few steps from the cathedral, and forming in orderly companies, and carrying many bright-hued banners, marched to the cathedral, where they were met at the door by the vested choir. All sang "Onward, Christian soldiers," as they passed into the places assigned them. All but seven of the schools in the city were represented. The only trouble was that the building was not nearly large enough to hold them. The sanctuary gate was opened, and the little ones thronged about the steps of the altar and surrounded the Bishop on all sides. A service of Evening Prayer was printed on leaflets, with appropriate harvest home hymns, and all the children had learned the hymns in their respective schools. They responded with promptness and decision to the questions from the catechism, put by the Bishop quite unexpectedly t them, and listened with delight to his brief address. The gifts for the poor brought by the children consisted of fruit, vegetables, and groceries, and were enough to fill 60 bushel baskets. Taken all in all, the gathering was a great success.

LORAIN.—The corner-stone of St. David's church at Lorain was laid on Sunday, Nov. 17th. Owing to the absence of the Bishop, on account of illness, the services were brief, but in the evening the Rev. Mr. Moore, of Akron, preached a sermon appropriate to the occasion. The Rev. Mr. Gloag is in charge of this new work. The building when finished will be a handsome one, costing about $25,000. The location is excellent, the lot being donated by Mrs. A. G. Moxham. Only the nave of the church will be built this year.

TOLEDO.—On St. Andrew's day the local Council of St. Andrew's Brotherhood had an early corporate Communion and breakfast with the Rev. Charles Scadding at Trinity church and parish building.

GAMBIER.—The Rev. Flavel S. Luther, of Trinity college, has been nominated to the presidency of Kenyon college, and the election is to be in January. Bishop Vincent delivered the Bedell lectures this year. The theme was, "The reasonableness of prayer." The treatment in every way was worthy of the subject and the lecturer.

LIMA —Christ church was well filled on Thanksgiving day with an interested congregation—one of the largest week day congregations ever seen in the church. Twenty voices, (men and boys) from the vested choir were present. The *Te Deum* was by Eastham and the anthem, "O, how manifold are Thy works," by Clare. The subject of the sermon was "The beneficent providence of God." The offerings were for poor of the parish.

New Jersey

John Scarborough, D.D., Bishop

The Convocation of Burlington met in Salem Dec. 2nd and 3rd. The missionary meeting on Monday evening was a well attended and spirited gathering. Addresses were made by the Dean, the Rev. C. M. Perkins, the rector of the church, the Rev. H. E. Thompson, and the Rev. Dr. Lamb. The sessions were continued on the following morning by Matins at 10 A. M. and the celebration of the Holy Eucharist by the Dean. The Rev. G. R. Underhill gave a thoughtful expository sermon from St. John 1: 1, "In the beginning was the Word." After the usual routine work had been disposed of, the convocation entered into conference on the question as to the "Desirability of a convocation missionary." The Rev. George W. Harrod was the leader, and an earnest and full discussion of the subject followed. The general summing up seemed to be that the question of ways and means alone prevented the adoption of a plan which seemed to promise good results. The convocation adjourned with but one voice as to the hospitality of the parish; and the well kept yet quaint surroundings spoke loudly of care and affection for the Church and its appointments.

Christ church, South Vineland, has been presented with a beautiful bell-tower by Mr. Frederick Hemsley, of Atlantic City. The tower is divided into four stories, the first being a choir and guild room; the second, a private clergy room; the third, for general use; and the fourth, the bell chamber, the whole being surmounted by a cross six feet high. The bell, from the old church of the Ascension, Atlantic City, is a gift from that parish. Mrs. Hemsley has entirely re-carpeted the church, which is now in a very flourishing condition, under the spiritual oversight of the Rev. Wm. H. Avery.

The Rev. Howard E. Thompson who was recently elected rector of Emmanuel parish, Allegheny City, Pa., and has served as secretary of the Burlington convocation for several years, was the recipient of some well-deserved resolutions of acknowledgment, on the occasion of his resigning the position of secretary.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

The women of St. John's church, Oneida, will issue a Women's Edition of the Oneida *Post* on Dec. 11th, the proceeds to be used in furnishing the new church.

At a recent meeting of the trustees of the Hospital of the Good Shepherd, Syracuse, a committee was appointed to consult with an architect regarding the erection of a new and larger hospital on the present site. The needs of the city call for this improvement, and it is hoped that enough interest will be shown by the friends of the institution to make the enlargement possible.

On Sunday, Dec. 8th, the 25th anniversary of the founding of Grace church, Syracuse, the Rev. Herbert G. Coddington, rector, was celebrated by special services.

The Living Church

Chicago, December 21, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Antiphon. Glory to God in the Highest, and on earth peace, good will towards men. ALLELUIA!

V. Mercy and truth are met together. ALLELUIA!

R. Righteousness and peace have kissed each other. ALLELUIA!

"THE Nativity of our Lord, or the birthday of Christ, commonly called Christmas Day." Such is the long title which the Prayer Book gives us of one of the shortest days in the Christian Year—short, if measured by its hours of sunlight, yet most blessed in the wondrous miracle upon which the stars of its long night looked down. It is, indeed, the first of days, for the whole world begins to count its time from the Nativity. It is indeed the best of birthdays, for the whole world in some manner celebrates it. There is no other day in the calendar, sacred or secular, that so stirs the great deep of human sympathy, and so arouses the nobler sentiments of the souls of men, as does this "commonly called" Christmas Day. There is no day in the year to which the child looks forward with such intense anticipation; no day to which the aged look back with such serenity. Beautiful, blessed, abounding Day of the Nativity, all that is best and brightest in the world began with thee!

THE Bishop of Liverpool, in his speech at the diocesan conference, says that "sacerdotalism" with all he thinks it implies, "is an essential element of the popish system. This mischievous element our reformers ought to have corrected. They omitted to do so, not being perfect men," etc. This seems to be a clear admission that the reformers left "sacerdotalism" in the reformed Church of England as they found it, and, therefore, that it is, at present, the doctrine of that Church. But what becomes of Bishop Ryle's numerous tracts in former years written to establish the contrary? And are we Catholic, after all our efforts to be Protestant!

"Heno-Christianity"

A writer in *The Expositor* has the following luminous exposure of a prevailing tendency which, under the guise of magnificent breadth and magnanimity, is fraught with vital danger to religion either as a revelation from heaven or as an inner spiritual power. He says:

> At many epochs in the history of Christianity, in the literature of Europe, and in the practical religious life of the Church, the teaching of a most vigorous section of society has treated the service of man as positive antithesis to the worship of God. The brotherhood of man (apart even from the Fatherhood of God), the equality of man in the eye of the law, the interchange of charity, the substitution of activity (irrespective of motive) for faith or inward righteousness, is made identical with Christianity; while self-sacrifice for the good of the whole, "the enthusiasm of humanity," is openly declared, even now, to be the religion of Jesus. The effect of the new and higher standard of life is said to be the end of all religious experience. Let him be Mohammedan or Romanist, Quaker or Seventh-Day Baptist, Jesuit or Socinian, if he succors the wretched and tends the dying body—and apparently ignores his faith; if he will only keep silence about the supra phenomenal realities, nor obtrude his metaphysics nor suggest that there is any underlying and universal mystery behind the activity or example of "the Carpenter of Nazareth," or any significance in His death beyond the debt of nature, he is for many Neo-Christians the true and only possible Christian. The waves of the vibrations made by the introduction of this great altruistic propaganda derived, as we admit, from the mighty word and work of the Divine Lord, have lapped around the bulwarks of all our organizations, and the issue is, for the present, far more conspicuous than many who have come under the fashion or spell of it readily admit. We see it in our literature, our fiction, our social compacts, our new ritual of flowers and music, of magic lanterns and concerts, in lieu of Holy Communion and importunate prayer. We discern the signs of it in perpetual iteration of the purely *human* aspects of the Gospel, in ominous silence about sin or forgiveness, or judgment or mercy; great insistence upon the material, the hygienic, the philanthropic, tones of the message of the Master, and a dead hush about the world to come, or the day for which all other days were made.

The writer calls this a phase of "Heno-Christianity," a one-sided acceptance of a part for the whole. But there are two ways in which the part may be taken for the whole. This may happen where only the part is known. The recipient accepts this part because he supposes it to be the whole, and does the best he can with it. So, probably, some partial and imperfect portions of Christian teaching may have found their way to distant communities of Jews when pilgrims returned after Pentecost to their foreign homes. There is hope in this kind of "Heno-Christianity," even though it be inadequate and fragmentary in the extreme. It may lay the foundation for more perfect teaching in the future. The case of Apollos, in the Acts of the Apostles, is an instructive instance.

The case is entirely different when a part is deliberately taken instead of the whole; when the whole system is accessible and well-known, but, as a whole, is rejected or ignored, and a certain division or department is treated as alone worth consideration. In fact, in this case it is not merely a question of taking a part for the whole. The part selected, being manifestly fragmentary and imperfect when severed from its original relations, it is not in the nature of things that it should be left in this unsatisfactory position. The principles thus borrowed from one system are made the basis of a new system widely different from the first, and almost antagonistic toward it.

This is the real character of the Heno-Christianity described above. Starting with an attempt to select out of Christianity its ethics alone, and more particularly all that comes under the head of love to our neighbor, or "the brotherhood of man," and to make all religion begin and end with "the enthusiasm of humanity," it is not found possible to stop there. The very process of such a selection involves at once the ignoring of a large and vital part of the Christian system as it came from its Founder. Moreover, the part ignored is the centre and foundation of the whole. The relation of the immortal soul to its God is the primary one, and hence duty towards God is the first thing. Duty to our neighbor can only be rightly apprehended and fulfilled in the light of the primary and divine relation. The fatal results which common experience attests on every hand are such as the writer quoted above has indicated, and more than he has indicated. What was at first ignored is, of necessity, soon denied. For this reason it is said to be "ominous" when there is "silence about sin or forgiveness or judgment or mercy," "and a dead hush about the world to come, or the day for which all other days were made." It is ominous, because it portends the denial of all these things. Worse still, and by inevitable sequence, the character and the power of Him from whom we have derived all right notions which we have of the "brotherhood of man" and "enthusiasm of humanity" are set aside or repudiated. We cannot reject half His teaching without rejecting Him.

This is the goal at which we logically arrive when we begin by saying, "It makes no difference what we believe, provided we are kind and charitable or altruistic." Many Christian people are allowing themselves to be caught with such chaff. It is well that they should see whither this thing grows. They do not intend to surrender their Faith, but they consent to the words of those who tell them that everything which belongs to the category of the worship and service of Almighty God, may safely be treated as secondary; that it may even be neglected in favor of what is so much nearer by, so urgent, so pressing—the service of our fellow-men.

It may not be true to the full extent of every case, so variously constituted are the minds of men, but in general and in the long run, it is true that this attitude will develop the conclusions which are wrapped up in it, and that for those who accept and act upon such teaching, the Christian religion, as such, will cease to have any meaning. Man takes the place of God, and this world takes precedence of the world to come.

Five-Minute Talks

BY CLINTON LOCKE

XLIII.

This is Christmas time, let us talk about Christmas presents. They are varied enough and cheap enough, and the crowds in the streets and the splendid shop windows show that they find a ready sale. Your own homes have re-echoed with the joy brought out by unexpected and welcome gifts, and may I hope that something of your joy has been sent down to homes where, without your help, the Christmas spirit, which we call Santa Claus, and the Germans, so much more beautifully, the Christ-child, could scarcely enter. If no gift from you has found its way into any humble room this Christmas, do not lie down to sleep before you have dispatched it, and if you can carry it yourself, it makes it so much more welcome, for then you can add to it the kindling eye of sympathy and the warm grasp of brotherly feeling. There must be somewhere in your kin a Bob Cratchit, or a Tiny Tim, who will be gladder of the day for seeing you.

But I want to ask you whether you have given anything to the Child who lay in the manger, and that is the point of this paper, the Christmas presents that His people should make the Saviour of the world. You may say that the Master of all the worlds needs nothing at my hands. He has everything, what can I give Him that would benefit Him? Now you do not talk that way about earthly Christmas presents. You do not ask about the absolute need. You say: "I want to show my love and friendship, therefore I give this gift." It proves to a person that you have him in your mind. It is true that God has everything, but just as you or I would value something our little children gave us bought with our own money, but given with heartfelt love, so does our Lord Christ value the gifts we give Him, furnished by the very powers He has Himself bestowed. Remember that God, like ourselves, looks not at the costliness of the gift, but the heart of the giver. A man once gave me a costly present of books at Christmas, and I heard that he said, when he bought them: "I have got to do this, though I don't feel like it." Do you suppose I value those books? No, I hate them, and never have opened one volume. On the other hand, a poor woman once sent me a wretched, tasteless piece of worsted work, which looked very dingy and out of place among the presents which lay around it, and yet to me it was the most prized, because I knew that she had given me the thing on which she had spent the most time and which she thought a work of great art.

Let me tell you some things your dear Lord would be glad to receive from you at Christmas in memory of His birth. I do not say that all of you could give all, but God does not expect all to give Him the same gifts any more than we do. We would not like to have twenty silver pitchers of exactly the same pattern sent to us for Christmas presents at once. It is the beautiful variety, the boundless diversity of gifts from every human being so differently endowed from every other human being, in which God delights. One man may give God a hospital, a church, a college, and another man may give Him the sweeping of a room, the carrying of a message, the winding of a Christmas wreath, but all these joined together make up the splendid roll of gifts from man to God, which the Blessed One condescends to receive and cherish.

I will begin with the lowest gift, I mean by that the one that tells the least upon character, and that is—money. Now, as I heard a fine preacher say the other Sunday, God could if He had chosen, have sent down out of heaven into every hamlet in the world a parish church, all prepared for service, and every month He could rain down in some set place dollars enough to pay all the salaries and expenses of all the institutions of charity; but He chose another plan for our own good and to teach us unselfishness. He has put that responsibility on us, and He has said in plain words: "Whatever you do in that way, I, the Lord, will consider it a personal gift to me." Have you, like the wise men of old, brought any gold to Christ this Christmas-tide, or have you given that worn out excuse, "hard times." I hear so much about that, and then I go into society and see the ladies in their costly clothes, and sit down to some most expensive repast, and it is evident economy has not touched this part of life. It generally begins at the church. A woman said to me: "I feel so badly, our income is so reduced that we will have to give up our pew." I replied in my blunt way: "Why not give up first your theatre tickets?"

Or again, can you not make your Lord a Christmas present of some wrong thing in your daily life, which you dally and play with and feel you ought to part with for your soul's good. A man told me the sweetest Christmas present he ever had, was a little soiled note from his son, couched in those dear awkward characters fathers and mothers know so well, and which read: "Dear papa, my Christmas present to you is a for sure promise not to say one more naughty word." Give God something in that spirit. Or again, can you not give the Babe of Bethlehem now the gift of personal service? Can you not offer Him any power of your mind which used in His service may help people to know Him better? Can you not give Him a heart of love and faith, or the example of a consecrated life? There is no Christmas gift that would please your Lord like that. He, like all kings, prizes most highly, loyal service. Think over these gifts, money, wrong-doing, personal service. All of you can give the two last, and most of you can give some of the first to Him who gave you all things.

Christmas-Tide

The Church makes no war on the kindly spirit which at this time offers gifts of amity and love; nor with those whose sense of enjoyment finds natural expression in scenes of social life and reasonable festivity. There emanate from the manger at Bethlehem sympathies far more consonant with those of the average man than a cold theology would think possible.

But the danger is, that in endeavoring to make others happy, we may forget our own supreme source of happiness, and in our enjoyment of family reunions lose sight of Him of whom the whole family in heaven and earth is named. Surely we fail of the grace of the time, if on Christmas we only love them that love us, and do good to them that do good to us. Thus much the world had well learned long before that multitude of the heavenly host sang above the plains of Judea their song of peace and good will. We must do more than this if we would truly hallow the time.

There are hundreds at Christmas whose poverty takes on a darker, gloomier shape in contrast with the general brightness and joy of the day. Should we not take thought of these? If in so doing we miss some customary luxury, if we take away from the richness of some yearly gift, shall not the want, the defect, be eloquent of happiness to some one, perhaps only a little stranger child, whose day but for that would have been dark indeed.

But let us give wisely, not so scatter our largess that the nimblest beggar may get the largest share. It is very pleasant to give, too pleasant to give, when benisons follow bounty. So many are charitable who do not make the Church their almoner. Should this be? Can we not give simply in the name of the Lord Jesus? When we lay our gift upon the altar shall it not be something to think that it will carry thence to some poor soul a message from the Saviour of the world?

All the world has changed since the mystical hour of His birth. At His coming, humanity leaped at a bound to a higher plane of life and hope. For as years advance and days grow sadder through loss, does not His image fill the vacant place death has left, with divine promises of immortality? Does there not rest a tenderer light on the face of every little child since He was cradled in Bethlehem? Are there not sweeter cares, more sacred loves, that wait on motherhood, since He, the Lord of glory, in gracious humility was born of a pure virgin?

We fall far below the meaning of the time, if we fail to make this day one of spiritual strength and rejoicing. It is one of the evils of these years that too much stress is put upon the mere worldly keeping of Christmas. It is easy to beautify an altar with flowers, and so gratify individual vanity, or elevate the parish standard of taste in church decoration; it is hard to give these things with simplicity, and think of them no more than as offerings to Christ. It is easy for weary feet to throng the aisles of our churches; it is hard for weary minds to divest themselves at this time of the cares of household preparation, and not hurry their devotions and slight the tremendous truth that the Word was made flesh and dwelt among us. But let us keep steadily before us the fact that all rejoicing on this day is worse than idle, unless pervaded with earnest thanksgiving to God for His unspeakable gift in Christ Jesus our Lord.—*Monthly Record, Charleston.*

Christmas Song

BY WM. HUNTER BIRCKHEAD

Hear the Christ bells! Hear them ringing,
In their wild, exultant way,
Ringing forth their joyful tidings
That the Christ was born to-day.

And the angel voices, singing,
Mingle in the glad refrain;
Hark! It is the Saviour coming,
Coming down to earth to reign.

And their music, echoing, pealing,
Tells the story o'er again,
To the listening ears of children
And the wondering hearts of men,

How mankind, from sin to sever,
How the tempter's power to slay,
How that man might live forever,
Christ was born on Christmas Day.

Oh the Christ bells, hear them ringing!
Hear the angel choir above
As they tell the wondrous message
Of the Saviour's mighty love.

Love past mortal comprehension,
Love e'en angels dare not scan;
Love that suffered death unheeding,
For the sake of sinful man.

Oh the Christ bells! Oh, the Christ bells!
In a land that's far away,
Where the Christ-King reigns forever,
There they cease not night or day.

And their echoes dropping earthward
Tell us of a Father's care,
Tell us of a Saviour's blessing
Which 'tis given us to share.

And their pealing, ever pealing,
Seems unto our hearts to say,
While their music breathes around us,
Will ye cast such love away?

Oh the Christ bells! hear them ringing,
Calling all the folk to pray,
For 'tis happy, happy Christmas,
And the Christ was born to-day.

Letters to the Editor

A CORRECTION

To the Editor of the Living Church:

Give me leave to say, through your columns, in the interest of exactness and in justice to the parish, that St. John's, Dubuque, has 234 communicants, and not 134, as reported in the current number of the "Living Church Quarterly."

WM. DE LANCEY BENTON, Rector.

Dubuque, Ia., Dec. 9, 1895.

A CORRECTION

To the Editor of the Living Church:

In your issue of Nov. 16th, p. 597, the Leake and Watts Orphan Home is spoken of as an institution "controlled by Churchmen." This is a common impression, but appears to have no foundation in fact, as, of the seven trustees, one is the mayor of New York City, another the recorder, another a minister of the Reformed Dutch Church, and a fourth a Presbyterian minister.

W. S. B.

A SUGGESTION

To the Editor of the Living Church:

It may be, it no doubt is, a commendable thing to honor the remains of such a grand and noble man as the Rev. James Lloyd Breck, but wouldit not be far more in agreement with his own wishes to have his body remain where it is? Let the money to be subscribed go toward building and beautifying a church which will be worthy of such a name as his—more worthy of the name "cathedral"—a help and encouragement to the faithful and hard-working Bishop of Northern California, and a blessing to the handful of communicants there. I am satisfied that many, very many, of those who knew and loved the Rev. Dr. Breck, will gladly and readily respond to this if some one, say, the Bishop or the rector of the church at Benicia, will take matter in hand.

R. HEBER MURPHY.

Port Republic, Md.

ANOTHER VIEW

To the Editor of the Living Church:

I read in THE LIVING CHURCH, of Nov. 16th, a review of "Sin and our Saviour," (by the Rev. J. S. Hartzell), in which your reviewer disparaged the work, as it seems to me, very unfairly. When a reviewer charges a writer with "borrowing" from some other writer, he should make his charge good on the spot. Moreover, the statement that an author fails in his "grasp of Catholic doctrine" is a large one, and should have some backing besides a mere *ipse dixit.* I know some High Churchmen who have read it and who commend its Catholic teaching. Your reviewer says that these sermons do not "invigorate and stimulate." I happen to have before me the publisher's announcement, in which he quotes from *The Churchman*: "Christians of every name will find much stimulating thought in these pages." And from *The Standard:* "A collection of very helpful and stimulating meditations." So it seems that the fault referred to has not been perceived by others of the Church press. The opinion that there is "a descent into humor," in some instances, seems to me not well taken; and the conjecture that this is the author's "first appearance in print," has no foundation in fact. I hope you will not take it unkindly, that I should thus present what I believe to be the views of many readers of "Sin and our Saviour." Among so many books it is not strange that now and then injustice should be done. I believe that upon more careful perusal your reviewer would think more highly of this one.

I. L. C.

AN INTERMEDIATE

To the Editor of the Living Church:

The account of the opening service of the General Convention of 1868, as given by the writer of "A Contrast," in THE LIVING CHURCH of Nov. 9th, reminds me that I was present at the opening service of the Convention of 1880, which also differed considerably from the service of this year. It was held in St. George's church, New York. The chancel arrangements of that church have, I believe, been changed since; but they were then something like this: There was within the apse a semi-circular space enclosed by a wooden railing, with kneeling cushions for communicants all the way around it. About the middle of this space was the altar, a table with legs, and covered with what looked like an ordinary table cloth. On this were placed the Convention's silver Communion service and gold alms dish. The sight of all the vessels suggested the familiar idea of a dinner table set out with the family plate. Behind the table and facing the congregation, were three large arm chairs, the centre one having an elaborately carved back, and looking a little like a small throne. In this sat the Presiding Bishop—the same one as in 1868; and he was flanked on either side by the Bishop of Edinburgh and Bishop Herzog. Some of the other bishops sat inside the railing; the rest of them, I think, in chairs ranged against the wall of the apse.

There was "full service;" that is, Morning Prayer, the Litany, and the Holy Communion. There was an excellent sermon by the late Bishop Kip, of California, who was a handsome man, with a clear voice and a delivery very near perfection.

The Communion Service was parceled out among half a dozen or more bishops, so that each one might take a little. The Presiding Bishop being in feeble health, took only the Prayer of Consecration and the final blessing, and himself administered the Sacrament to the two foreign bishops. He read the Prayer of Consecration standing at one end of the table, but did not perform the manual acts. These were done for him by another bishop, with the right hand, his left hand and arm being around the Presiding Bishop to support him.

The music was by some of the Trinity parish choristers, who wore their street clothes and occupied a distant gallery. It was perfectly good, though very simple, with a single remarkable exception, which gave rise to the most remarkable incident of the occasion: The *Sanctus* was from Gounod's *Messe Solennelle*, and the tenor solo was sung by the late Rev. Mr. Cooke, of St. John's chapel. As everybody knows who has heard it, the solo is rather long, and

the Presiding Bishop, who had been visibly impatient, and more than once waved his hand at the singer as if directing him to stop, as soon as the music ceased, himself read the words that had just been sung, in which he was joined by a considerable part of the congregation. As he did so, a good, motherly woman who was next me, leaned towards me and whispered: "Did you ever hear such singing in the Communion Service? I'm so glad the Bishop read it." Partly out of regard for the sacredness of the place and time, and partly because I did not altogether share this good creature's feelings, I made no answer.

I have read the accounts of the Convention's opening service this year, and can see plainly that it must have been not only a very grand and dignified, but a very reverent and impressive service. It is evident that we have developed a good deal even since 1880. E.

"THE SIN OF DISPROPORTION"

To the Editor of the Living Church:

There is one expression in the late Pastoral which I do not understand, and which, so far as I am aware, has escaped comment—"The Sin of Disproportion," p. 14: "The man who puts into his creed questions of ceremony, is guilty of the sin of disproportion."

The sentence itself is somewhat ambiguous. "The man"—priest or layman? "Creed"—either of the Catholic Creeds, or some private accepted doctrine? "Ceremony"—social, etc., or religious?

How is this "sin" to be classified—is it a part of the moral law? Under which of the Ten Commandments will it be found? Under what precept of the New Testament will it be placed? Is it a sin unto death, or not unto death? Error is deplorable, but *sin* is awful—the transgression of God's law.

The proper classification of this unpicturesque "sin" becomes very necessary to the priest whose lips would keep knowledge—knowledge even of the decalogue, *fin de siecle.*

Cambridge, N. Y., Dec. 4, 1895. H.

Personal Mention

The address of the Rev. Irving McElroy, archdeacon of Waverly and secretary of the diocese of Iowa, is 328 Vine st., Waterloo, Iowa.

The Standing Committee of the diocese of Los Angeles, at its first meeting, Dec. 4th, elected as president and secretary, respectively, the Rev. Dr. A. G. L. Trew, and the Rev. B. W. R. Tayler, both of Los Angeles.

The Rev. J. B. Halsey begins his work at St. Mark's cathedral, Salt Lake City, Jan. 1st, 1896. Please address mail accordingly.

The Rev. L. H. Lighthipe has resigned the rectorship of Trinity church, Woodbridge, N. J., and has accepted the charge of All Saints, South Jacksonville, Fla.

The Rev. N. D. Van Syckel has resigned the rectorship of Trinity church, Florence, Ala., and accepted the position of assistant priest in St. Mark's church, Philadelphia. Address at 1625 Locust st.

The Rev. Harry A. Cresser, of Binghamton, N. Y., has assumed charge of St. Michael's parish, St. Michael's, diocese of Easton.

The Rev. John Rose, of Baltimore, Md., has accepted a call to a church at Mandarin, Fla.

The Rev. E. C. Bennett has resigned the charge of St. Mark's church, Howard Co., Maryland, and removes to Western New York.

The Rev. L M. Van Bokkelen, D.D., has resigned the rectorship of St. Thomas' church, Mamaroneck, N. Y.

The Rev. John H. McCracken should be addressed at Lamanda Park, Cal.

The Rev. John Fearnley has accepted the rectorship of Grace church, Monroe, La.

The Rev. J. C. Jones has resigned the rectorship of the church of the Atonement, Baltimore, Md., and accepted the rectorship of Millwood parish, Va.

The Rev. W. B. Lowry has entered upon his duties as rector of Emmanuel church, Corry, Pa.

The Rev. Dr. Daniel Goodwin has gone abroad for six months.

The Rev. William S. Boardman is spending the winter in Italy.

The Rev. Edward Benedict has entered upon his duties as rector of Grace church, Weldon, N. C.

The Rt. Rev. P. T. Rowe, Missionary Bishop of Alaska, has just received the degree of Doctor in Divinity from his *Alma Mater*, the University of Toronto.

The Ven. Cyrus T. Brady has entered upon his duties as Archdeacon of Pennsylvania.

The Rev. Kemper Bocock has entered upon his duties as rector of Deer Creek parish, Md.

The Rev. Chas. Martin Niles has resigned the rectorship of Trinity church, Rutland, Vt.

The Rev. Romilly F. Humphries has resigned the charge of he missions of St. Simon's church, Concord, and Grace chapel, Garretson's, Staten Island, and has accepted a call to the rectorship of St. Paul's church, 170th st. and Washington ave. Address 1446 Washington ave., New York City.

The Rev. F. D. Hoskins, having become the corresponding secretary of the Society for the Increase of the Ministry, desires that all reports and communications shall be addressed to him at Hartford, Conn.

The Rev. J. F. Taunt has returned from Canada to New London, Conn., somewhat improved in health.

The Rev. Gustavus Tuckerman has not changed his work or his residence, as announced in "The Living Church Quarterly." He is still to be addressed at 613 Hickory st., St. Louis, Mo.

The Rev. Wm. Greer, of New Hampshire, has accepted the charge of St. Matthias' church, Omaha, Neb. He will commence his work in a few weeks.

The Rev. W. B. Lowry entered upon his duties as rector of Emmanuel church, Corry, diocese of Pittsburg, on Dec. 1st.

Official

A WARNING

I hereby beg to caution the bishops, clergy, and laity of the Protestant Episcopal Church in the United States against a person named G. T. Stephens, who having been recommended to me for missionary work by three English clergymen and afterwards found to be wholly unworthy, has been dismissed from my diocese. E. ALGOMA.

Mentone, Advent, 1895.

Married

LEMON–TOPPING.—At St. Alban's church, Sussex, Wis., the Rev. E. Purdon Wright, assisted by the Rev. L. P. Holmes, married the Rev. William J. Lemon, of Hartland, Wis., to Nellie R. Topping, daughter of David Topping, and granddaughter of Hon. Richard Weaver, of Sussex.

Died

REYNOLDS.—Entered into rest from her home in Buffalo, N. Y., Tuesday, Nov. 26, 1895, Mrs. Bessie Louise Reynolds, daughter of the Rev. Geo. G. Perrine.

STONE.—Entered into rest on Thursday, Dec. 12th, Stewart Stone, priest and vicar of the Memorial church of the Holy Comforter, Philadelphia; aged 41 years.

BRATT.—Entered into rest on Sunday, Dec. 8th, 1895, at her residence in Baltimore Co., Maryland, Mrs. Comfort C. Bratt, aged 84 years, daughter of the late John and Mary Stanley Berry, of England.

"They which sleep in Jesus will God bring with Him."

Obituary

IN MEMORIAM

THE REV. JOSEPH BREWSTER, BROOKLYN

At a meeting of the clergy of the diocese of Long Island, held in the parish house of St. Michael's church, Brooklyn, on Saturday, Nov. 23, 1895, immediately after the funeral service of the Rev. Joseph Brewster, rector of the parish, the following preamble and minute were unanimously adopted, and ordered to be sent to the bereaved family and parish, and to Church and other journals:

WHEREAS, it has pleased Almighty God, in His wise providence, to take unto Himself the soul of our deceased brother, the Rev. Joseph Brewster, rector of St. Michael's parish, Brooklyn, L. I; and,

WHEREAS, by his life and labors our departed brother exemplified in an eminent degree the true ideal of the Christian character and the Christian ministry; and,

WHEREAS, by his death the Church has lost an earnest priest and devoted pastor, the city an upright, patriotic citizen, his family a tender, loving father, and the clergy a genial friend and steadfast brother;

Be it resolved, that we, the clergy of the diocese of Long Island, now assembled at the funeral of our late brother, the Rev. Joseph Brewster, do humbly recognize the sovereignty of God in this painful bereavement; and we do hereby record our high appreciation of the character and ministry of our dear brother, our profound sense of the loss sustained by his death, our tender sympathy with his bereaved family and parish in this, the hour of their sorrow; our blissful assurance of his reward and rest, as one of the spirits of the just made perfect in the paradise of God, and our earnest hope and prayer that we, following his example, may so finish our course with joy, and the ministry we have received of the Lord Jesus, that, like him, we at last may be numbered with the saints in glory everlasting.

MEMORIAL Minute unanimously adopted by the vestry of St. Michael's church in the city of Brooklyn at a meeting held Nov. 29, 1895:

It having pleased Almighty God, in His all-wise providence, to take out of this world the soul of our late beloved rector, the Rev. Joseph Brewster;

We, the wardens and vestrymen of St. Michael's church, in the city of Brooklyn, desire to record our deep sense of the loss sustained by St. Michael's parish, and of the personal bereavement realized by the members of this corporation.

In the full maturity of advanced years, the Rev. Mr. Brewster brought to the discharge of his pastoral duties a rare personality. His exceptional gifts, cultured mind, delicate and finished manners, and unfailing courtesy; his broad charity—the charity of a heart that beat for all mankind; his warmth of friendship, depth of sympathy, and constant desire and effort to help the afflicted, endeared him to all his associates.

As a pulpit orator, and in reading the services of the Church, he had few equals. His earnestness and devotion, tenderness towards the sick, promptness in responding to calls for priestly ministrations, and his fervent desire to promote the spiritual and temporal welfare of all the parishioners, render his name a blessed memory in St. Michael's church.

To the members of the bereaved family we extend our sincere sympathy, praying that the God of all comfort will give to them, in their sorrow, that "peace which passeth all understanding."

THE REV. ARTHUR BROOKS, D. D.

Never, perhaps, does the hand of God seem more mysterious than when it is stretched forth to gather into Himself a man in the very prime of life and the zenith of his usefulness.

Such was most impressively the case with our late fellow-member, the Rev. Arthur Brooks, Doctor in Divinity, who died at sea on July 10, 1895.

To those who knew and loved him his removal came with startling shock. The last year of his life had been one of marked activity, and especially can the American Church Missionary Society bear loving testimony to his devotion to its interests when it was passing through the sore troubles of the year just closed.

Dr. Brooks was one of four gifted and consecrated ministers of this Church sprung from one mother; and his death, following so closely upon that of his brother, the distinguished preacher of Boston and Bishop of Massachusetts, is an unspeakable loss to the Church.

He was a man of strong sense and character, of the most winning personality, and high motives and ideals, a clergyman of the richest mental and spiritual equipment, a pastor of the widest sympathies and most unwearied devotion to those committed to his care, an executive of the clearest judgment and most conscientious address to the duties laid upon him.

His valuable counsel was generously showed beyond the borders of his own parish; with many other institutions of kindred character, the American Church Missionary Society will greatly miss his cheery presence and able counsel.

In the day of adversity he proved himself wise, loyal, and brave, and those who served with him then cannot soon forget how manfully and hopefully he put his shoulder to the wheel "to strengthen the things which remained."

We thank God for his life, his gifts, his many graces. We deplore his early loss to the Church of which he was so loyal and honorable a son, to the cause of religion and humanity, and to the Church's missionary interests. As his fellow laborers in the executive board of this society, we desire to place upon our minutes this feeble testimony to our esteem for him whose departure we so deeply lament, and to thank God for his inspiring example.

To his widow and surviving brothers we beg to offer the assurance of our tenderest sympathy.

ARTHUR B. KINSOLVING, }
ANDREW C. ZABRISKIE. } Committee.
For the American Church Missionary Society.

Appeals

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

By the action of the late General Convention additional responsibilities were put upon the Board, which will require increased offerings immediately.

The Advent and Epiphany Appeal is now ready for distribution. Offerings in all congregations for Domestic Missions are urgently requested early in the Advent season.

Remittance should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D.D., general secretary, Church Missions House.

APPEAL ON BEHALF OF CHRIST CHURCH MISSION

EAST TAWAS, MICH., Christmas, 1895.

With the approval of the Right Reverend the Bishop of Michigan, I beg to appeal to the members of the Church at large for their generous assistance towards liquidating an indebtedness of upwards of $1,200 on the property of this mission, being the amount of principal and compound interest due to the American Church Building Society on a loan made by the Society towards the erection of our present church edifice at East Tawas, together with sundry amounts due for furnishing same with seats and heating apparatus. The indebtedness which I now seek to liquidate was contracted previous to my assumption of office, during a much more prosperous and promising condition of the town.

The congregation containing only thirty communicants, under present circumstances it is utterly impossible for them to do anything beyond paying the current expenses of the mission.

As the Church work—of which this mission is the center and rallying point throughout three adjacent counties—is most important in its character and most encouraging in its results, I confidently appeal to the wealthier members of the Church to assist by their contributions in removing the heavy financial burden which at present lies upon my shoulders.

All contributions will be thankfully received and acknowledged by the treasurer of the mission, C. W. Luce, Esq., General Superintendent of the Detroit & Mackinac Ry., East Tawas, Mich., or by

Yours faithfully,
EDWARD H. EARLE,
Missionary in charge of Alcona, Arenac, and Iosco counties.

I earnestly beg to commend the above appeal to the liberality of the members of the Church.

THOMAS S. DAVIES,
Bishop of Michigan.

Church and Parish

ALTAR BREADS; hosts, plain or stamped; small wafers, plain or stamped; plain sheets marked for breaking. Address, A. G. BLOOMER, 4 West 2nd st., Mt. Vernon, N. Y.

PRIEST.—Catholic of good standing in the diocese of New York, is desirous of entering upon work with an adequate support, either in charge of a parish or as assistant. Address, PAX, care THE LIVING CHURCH.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

Magazines and Reviews

Leisurely and thoughtful writing marks *The Atlantic Monthly*. It is a magazine to enjoy and not to be hurried over. One would not half appreciate its contents if one were to skim them, as one does much of the current literature. Its very tone breathes rest. Take Rowland E. Robinson's sketch of "A New England Wood-pile," in the December number, as an instance in point; also "An Idler on Missionary Ridge," by Bradford Torrey, who is always readable. Yet there is action enough for those who want it, witness Franklin Eastman's "To a Friend in Politics," "The Defeat of the Spanish Armada," and John Fiske's historical study, "The Starving Time in Virginia."

"John Sherman's story of his own career, a review of 40 years in American Public Life," is the title of President E. Benjamin Andrew's review of the Senator's autobiography, and forms one of the leading articles in *The Review of Reviews* for December. It is illustrated with six portraits taken at different periods. The character sketch for this issue has for its subject, Mr. Herbert Spencer, and is a very complete record of that philosopher's life and achievements. *The Review* publishes a statement of Venezuela's side of the present controversy, from the pen of the Hon. W. L. Scruggs, our former minister to Venezuela, and not denying the possibility of England's making equally plausible claims, asserts that thus far, if such claims exist, they have not been made public. The assembling of the Fifty-fourth Congress, at home, and the disturbed condition of Turkey and some of the European powers at this moment, present questions which call for extended comment this month. The results of the recent elections in various States are reviewed and summarized. The foundation of the Luther League of America; the doings of Schlatter, the so-called "healer," in Denver; noteworthy events in the educational world, and biographical notes on important men and women who have died during the month, (Eugene Field, Signor Bonghi, and others), are among the matters noted in the progress of the world.

The Christmas number of *The New England Magazine* offers a rich table of contents. It opens with a beautiful Christmas poem by Minna Irving, entitled "The Heiress to the Skies," accompanied by a striking drawing by Edmund H. Garrett, which forms the frontispiece of the magazine. "A Story of Christmas Christianity," is the sub-title of Edward Everett Hale's story "From Generation to Generation," which will probably attract more attention than anything else in the magazine, and almost every story in the number is warm with the fraternal spirit which belongs especially to Christmas. "One Touch of Nature," by Lucian Child, is especially tender and delicate. A story to which a peculiar interest attaches is that by Robert Beverly Hale, the son of the Rev. Edward Everett Hale. It is entitled "A Middle-Aged Woman," and was sent to the magazine just before his fatal illness. It is accompanied by a fine portrait of Mr. Hale, taken during the period of his life as a Harvard student, and is thus given an added memorial value "The Christmas Greens of America,' is an interesting sketch by Agnes Carr Sage, the pages of which are handsomely illuminated by pictures of these same various Christmas greens. "The Kindergarten for the Blind," by Dinah Sturgis, is one of the most beautifully illustrated articles in the number, and will be read with great interest.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THE CASSELL PUB. CO.

Girls New and Old. By L. T. Meade. With eight Illustrations by J. Williamson. $1.50.

THE BAKER & TAYLOR CO.

George Washington Day by Day. By Elizabeth Bryant Johnston. $2.50.

THE CHRISTIAN LITERATURE CO.

The Episcopate in America. Sketches, Biographical and Bibliographical, of the Bishops of the American Church, with a Preliminary Essay on the Historic Episcopate and Documentary Annals of the Introduction of the Anglican Line of Succession into America. By the Rt. Rev. Wm. S. Perry. Subscription Edition. $5.

R. F. FENNO & CO.

A Girl of the Commune. By G. A. Henty.

Captain Antifer. By Jules Verne. With Illustrations.

GREATER BOSTON PUB. CO., Boston

Christmas Stories. By Agnes Hyde. A Spray of Christmas Evergreen and Bebbie's Journey to Gambell & Smith's. A Story of Christmas Eve.

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Miss Mary E. Wilkins' first of six "Neighborhood Types";
Mary Anderson's first autobiographical article of her career;
A full page of Kate Greenaway's bonnie little women;
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James Whitcomb Riley's new poem, illustrated by A. B. Frost

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The Editor's Table

Kalendar, December, 1895

1.	1st Sunday in Advent.	Violet.
8.	2nd Sunday in Advent.	Violet.
15.	3rd Sunday in Advent.	Violet.
18.	EMBER DAY.	Violet.
20	EMBER DAY.	Violet. (Red at Evensong.)
21.	ST. THOMAS, Apostle. EMBER DAY.	Red. (Violet at Evensong.)
22.	4th Sunday in Advent	Violet
25.	CHRISTMAS DAY.	White.
26.	ST. STEPHEN, Martyr.	Red.
27.	ST. JOHN, Evangelist.	White.
28.	HOLY INNOCENTS.	Violet.
29.	Sunday after Christmas.	White.

The Christmas Ladder

A CAROL

BY THE REV. J. D. HERRON

One night when the stars were shining,
A traveler, weary and lone,
Lay down to sleep by the wayside,
For his pillow a hard, rough stone.
Then there came to his dreams a vision,
The fairest that e'er could be given,
Of a beautiful golden ladder
Let down to the earth from heaven.

On this beautiful ladder the angels
Came down through the purple sky,
While the stars grew dim from the radiance
Which they brought from their home on high.
The earth was aflame with the glory,
And the traveler, weary and lone,
Forgot that his house was the desert,
Forgot that his bed was stone.

"And behold, the Lord stood above it,"*
The Lord who hath made us all,
And who watches with sleepless patience
His children, both great and small.
And He said to the weary traveler:
"In the ages yet to be,
All tribes of the earth shall be blessed
Through One to descend from thee."

Then Jacob awoke from his vision,
And knew that God was there;
For the place seemed the gate of heaven,
And the house of God most fair.
Then his heart was cheered for his journey,
For he felt that the God above,
Who watches over His children,
Is ever a God of love.

The years passed on, and the angels
Awaited the glorious time
When again with their shimmering brightness
They could visit the earthly clime.
It came when a Virgin Mother,
In her poverty forlorn,
Sought a stable's friendly shelter,
And her little babe was born.

Then the angels of Jacob's vision
Came again from the purple sky,
And sang to the wondering shepherds:
"All glory to God on high."
And as they flashed from the darkness,
No ladder to them was given,
For the Babe Himself was the ladder†
Which joined the earth to heaven.

CHORUS

O, beautiful ladder of golden light,
Shine out to-night,
Make glad our sight;
While down from the rapturous dazzling height
Come angels of God, in glorious might,
To tell of the Christmas morn.

St. Thomas, Apostle and Martyr

BY CAROLINE FRANCES LITTLE

"Blessed are they who, needing no loud sign
Of reason, or felt proof, or voice Divine,
Believing, love; and loving, ask not sight!
They on the bosom of the Infinite
Have been, and there in faith forever lie;
Believing because they love, and ask not why,
But on His bosom lie they all day long."

Faith is the gift of the Holy Spirit. Doubt is the suggestion of the Evil One. Faith makes its possessor to inherit all things. Doubt often leads to despair, and it is one of the strongest of the weapons of Satan. Sooner can the Christian rise after falling into sin caused by the frailty of the flesh, than from this spiritual error. And none are exempt from its power. In the words of Bishop Wilkinson: "Who does not know the strange way in which, one day, we seem to be on the Mount of Transfiguration—so happy; and the next day we are down in the depths of almost unbelief? Who does not know how even one hour may make us who have been helping others doubt whether we ourselves have any part or lot in the matter?"

Hence we must not too much blame St. Thomas for his unbelief. The other disciples all alike doubted the testimony of the women to whom our Lord first appeared, and their words were looked upon merely as idle tales or emotional vagaries. And even St. Thomas' doubting spirit is not without its value, as the Collect for the day teaches, for God can make the wrath of man to praise Him.

Almighty and ever living God, who for the greater confirmation of the Faith didst suffer Thy holy apostle, Thomas, to be doubtful in Thy Son's Resurrection; grant us so perfectly and without all doubt to believe in Thy Son Jesus Christ, that our faith in Thy sight may never be reproved.

Scripture tells us but little of St. Thomas; but the places where he is mentioned give us a clear insight into his character. His mentality was of that cast which desires to prove for itself what it would believe. His was not a weak character, but was capable of intense love and deep devotion. When our Lord was about to return to Judea, having heard that Lazarus was ill, the disciples remonstrated with Him, saying: "Master, the Jews of late sought to stone Thee, and goest Thou thither again?" Here St. Thomas' deep love for Christ is apparent. "Then said Thomas, which is called Didymus, unto his fellow disciples: 'Let us also go that we may die with Him.'" Rather than leave the Lord to encounter danger alone, he urges the others to go and share His fate. In the 14th chapter of St. John we catch a glimpse of the spirit of inquiry which seems so strong a characteristic of St. Thomas. Christ said: "And whither I go, ye know, and the way ye know." "Thomas saith unto Him, we know not whither Thou goest and how can we know the way?"

After the Crucifixion and the Burial, the facts seem to imply that his spirit of doubt gained the ascendant; and on that first glorious Easter, when all the others were gathered in the upper room, St. Thomas absented himself—even as now so many are willing to be away when Christ appears upon His altar throne. The Gospel says: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came." Ah! what he lost by that willful absence! The others gathered around their Lord, gave Him meat to eat, and received from Him the Holy Spirit, and the Blessing of Peace; and this evening of the first Easter was for them crowned with rejoicing. Then, what seems to us passing strange, when St. Thomas was told of the Lord's appearance, he obstinately replied: "Except I shall see in His hands the print of the nails, and put my fingers into the print of the nails, and thrust my hand into His side, I will not believe!"

Strenuously indeed did the Prince of the Powers of Darkness strive to subvert the faith and loyalty of the Twelve. One betrayed Him, all forsook Him and fled, one denied Him, and one doubted. Picture to ourselves, for a moment, the mental state of St. Thomas during that following week, as day by day went by. The other Apostles and the women were radiant with new hope and joy. But he

"Dreamed on in doubt alone,
Seven days of hope and joy untold
Forever more were gone."

Yet, from out the abyss of darkness and doubt into which he was plunged, we can but think that his soul struggled towards the light, from his innermost being he must have echoed the words of the *De Profundis*. And his prayer for light was heard. "After eight days again His disciples were within, and Thomas with them, then came Jesus, the doors being shut, and stood in the midst and said: "Peace be unto you." With His supernatural knowledge of what had taken place, He turned to the doubting Apostle and said: "Reach hither thy finger and behold My hands; and reach hither thy hand and thrust it into My side, and be not faithless but believing." Rapid was the transition from the mental state of doubt to that of overwhelming belief. Dropping upon his knees, St. Thomas worshiped and adored Him who had burst the bars of death and of hell, crying: "My Lord and my God." Very gentle is the Master's reproof: "Thomas, because thou hast seen Me, thou hast believed, blessed are they that have not seen and yet have believed."

Far away, in the southern part of India, is still found a fragment of the Catholic and Apostolic Church founded by St. Thomas, whose members claim that their rites and customs were derived from him. They observe Advent and Lent, and commemorate the faithful departed; and in their Offices they mention that through him the kingdom of heaven was extended even unto China. St. Thomas died a glorious martyr for the Faith, being killed by the Brahmins at Meliapour, a town near Madras, while he was devoutly engaged in prayer.

This is an age when doubt, agnosticism, and the rejection of the supernatural, are gaining a stronghold in our midst, even among those who call themselves Christians. It is a fad to disbelieve in the miracles of the Old and New Testaments, and men seek after popular belief in lieu of the truth. But to sincere, earnest doubters, who are really seeking to know the Way, light will be granted, and the Sun of Righteousness shall arise with healing on His wings. Said one, now gone to his rest, who had for some years called himself an agnostic, but who was in very deed a truth-seeker: "There came a time when I decided to give Christianity the benefit of a doubt, and to take it for granted that all the teachings of the Church were true." With this resolve, he attended regularly the services of the Church, studied her books, was confirmed, and became a constant communicant at the early services. The cry of his heart was: "Lord, I believe, help Thou mine unbelief." Soon his faith became a living reality; and his belief in the efficacy of prayer, and his conscious recognition of the presence of the unseen world that lies about us, were part of his very being. Many and severe afflictions befell him, but they only seemed to ripen his Christian character more rapidly. He thirsted for the salvation of others, especially of those of scientific and philosophical tastes, who believed as he formerly had. For himself he made use of all the means of grace that the Church offers. Suddenly, in less than three years from the time he made the resolve to struggle out of the doubts that beset him, he was called to his eternal home, and those who saw him in his last sleep marveled at the rapturous expression of joy and peace which rested upon the marble features, the impress that his spirit left, as the glories of the unseen world were revealed to his departing soul.

The spirit of man can find no rest out of God. "*Cor nostrum inquietum est donec requiescat in te*," says St. Augustine. Many who call themselves agnostics are not so. In the words of another: "None believe that the present is final. There is no man's life, be his creed atheistic as it may, which does not in its daily marches, toils, and ministries, assume the existence of the God whom it discredits, and the heaven which it denies." But this partial belief is insufficient, for when the angel of death hovers over the dying man, there is naught can bring him comfort if he lack's God's gift of faith.

To every one as to St. Thomas may come hours when faith seems to have departed, when the presence of the supernatural appears to be withdrawn when the world with its temptations draws us down to things of sense, and the vision of what eternal life may be is darkened; but from the depths the soul must reach up towards the heavenly light, and then the angels will come and minister to us, as they did to our Blessed Lord; the clouds will remove, and again shall we abide in peace, listening to the music of angelic choirs, and resting in the fullness of Christ's love. Let us then as a Church as well as individuals, strive for a firmer grasp upon the Catholic Faith, for as St. Paul says, it is "the substance of things hoped for, it is the evidence of things not seen."

A Christmas Hymn

BY MARTHA A. KIDDER

To Jesus Christ we sing!
The nations lay their tribute at His feet,
Upon His natal-day we gladly greet
Our Saviour King.

"To us a Child is born,
To us a Son is given!" Earth prolong
And echo back again the angels' song,
This Christmas morn!

*Gen. xxviii: 13.
†St. John i:51.

Glad Christmas Bells

BY MARGARET DOORIS

Glad bells I hear, across the valley ringing;
How sweet they chime, how joyfully and clear!
To every home this Christmas day they're bringing
The message of good will of peace and cheer.

I stand to hear, and watch the snow-fields glistening,
While thought takes flight, and backward rolls each year,
With shepherds on the Bethlehem plains I'm listening;
Though vague and dim, as scenes in dreams appear.

With them I hear the heavenly hosts rejoicing,
"The Saviour Christ is born, oh! wherefore fear;"
"Glory to God on High," glad bells are voicing,
The reign of all good will and peace is here.

Glad bells I hear, Christ's love to man they're telling;
Not ours the power to fathom love so dear;
We stumbling try, like little children spelling,
And slowly learn the lesson year by year.

London, Ohio, A. D., 1895.

Hereward's Christmas Offering

BY S. ALICE RANLETT

Hereward, the lusty archer in the following of the Earl of Ellinwater, had food and clothes and shelter, and needed nothing beside, so when at rare intervals, a little money fell into his open hands, it swiftly fell out again to meet the need of an acquaintance or the pleasure of a comrade. Therefore it was with no small effort that Hereward hoarded a little sum against his Christmas offering.

In the gray old castle of Ellinwater, upon the Northern sea, Christmas was the great day of the year, and was kept with rude festivities and abundant cheer. Gifts of clothing and new armor were given to the men, and all in the castle kept high holiday. It was required that all should hear the Christmas Mass, and it was expected that each should make an offering of gold or silver as he could. So with infinite pains, Hereward had treasured a few silver pieces and broad copper coins for the Christmas offering.

There were lacking yet three days to the festival when Hereward, returning from archery practice upon the distant hills, fell in with Meg Alway, a poor widow, whose one support, her daughter Jeannie, lay ill.

"And how goes it with the lass, Meg?" called Hereward, with friendly greetings.

"'Deed, and poorly enough," answered Meg, "the 'pothecary says she must have strong wines, and I can scarce get the meal for the porridge and wood to boil the pot."

"There's a plenty of fallen wood on Scaur Top," said Hereward, "but I know that's over far for the like of you. I'll fetch you a bundle."

And Hereward started for the craggy hill two miles away, meeting and pressing into service a fellow archer. The two stout men made short work of collecting a good load of wood. As they left it with Meg, Hereward dropped into her hand a silver piece, saying, "Buy the lass what she needs."

He thought as he turned away, "It's for one of His own folk, and there's a good bit more left for Christmas."

On the following day, Hereward was walking briskly over the moors, when he met old Davie, an aged shepherd of the neighborhood. Davie was crouching behind a great rock for protection from the biting wind which swept the moors.

"Why, Davie, man," said Hereward, "and where is your plaid on this cold day?"

"The old one is worn out and gone," answered Davie, "and a new one costs too much siller, so I must e'en keep walking or rest my old bones behind the rocks."

Then Hereward's generous hand drew out a little pile of coins; with the action came the thought of Christmas Day, and quickly a second thought, "Davie's one of His folk, and He'd not be grudging a warm covering to a poor old man, and, any how, I've still left a silver piece for my offering."

The next day was Christmas Eve, and a wild storm came sweeping over the country. Late in the afternoon Hereward was passing a little hut belonging to a fisherman, when he heard the sound of sobs; pushing open the door, he saw three small children huddled together in a corner by the bare, cold hearth. The father had gone fishing the day before, and had taken the mother to an outlying island to gather drift-wood, intending to bring her home at evening, but the rising storm prevented, and the children, left with only scanty fire and food for one day, were on this second day crying with cold and hunger. The bitter wind blew through the crevices of the rude hut, and the icy rain drifted in at the unglazed window opening.

Christmas Eve! The dawning of the memory day when Christ came, a little Child, to bless the world, and here were three of His little children hungering and freezing! There was no second thought this time for Hereward. He made haste to buy fuel and food; he himself kindled a blazing fire, and sent a neighbor's daughter to cook a warm dish. And only when he had left the children warmed and fed and comforted, did he remember that his last coin had gone. "But," thought he, "they are Thy children, and Thou wouldst not have them go hungry, even though I must go empty-handed to the church."

But in that night, when Hereward lay upon his rude couch, his sleep was troubled, and he dreamed that he and all the castle-folk were going in procession up to heaven's gate, and that a grand angel-guardian with glorious face stood at the portal and required from each one, as he drew near, an offering before he might pass through into the heavenly city. When Hereward's turn came he had nothing to give, and the angel looked sadly on him, and silently motioned him away.

Then he dreamed that the Christ-Child stood in beggar's garments in his way as he walked over the moors, and asked for alms, and Hereward had nothing to give, and the Child looked reproachfully on him, and disappeared.

And a third time he dreamed, and thought that he and a great multitude stood in the presence of a King seated in glory on a royal throne, and the King said: "Where is my treasure which I entrusted to you?" And one and another knelt before the throne and made an offering, but when Hereward knelt there, he had nothing to give, and the King's eyes were full of sad reproof as He motioned Hereward to depart.

This time Hereward awoke, and, troubled in his mind, left his couch, stole softly through the great hall and out of the castle to the little chapel which stood in a neighboring wood. The night was wild and dark. Hereward could hear the stormy waves rolling up on the shore, and gusts of half-frozen rain beat upon him. As he neared the wood he thought he saw a gleam, and in another moment the chapel appeared, with light shining out from every window upon the dark, dripping trees. Hereward was surprised; he had heard of no night service, and he knew that the castle was in the silence of sleep.

Gently pushing open the door, he saw that the light was not from flickering torches or from altar candles, and yet the chapel was filled with a soft, white glow. Before the altar was a wonderful group of forms, with snowy garments and beautiful faces; angels might look like these, Hereward thought. These beings paid no heed to him, and, as he softly walked up the aisle, he saw that all were gazing steadfastly upon One Who stood in their midst, and the One was a little Child. From Him came all the light which glorified the place.

Hereward, filled with awe, fell upon his knees. Some of the angel-like beings were swinging censers, and the air was sweet with wonderful fragrance, and melodious with the music of a hymn which they were singing. Hereward could not understand the words, but he knew that they meant praise and worship and love, and all these in surpassing measure. While he looked, three of the white-robed forms moved out from the great company and drew near the Child, and held out to Him, each, an offering. Hereward saw, with astonishment, that these offerings were the very gifts which he had saved for Christmas Day, but had, after all, bestowed upon sick Jeannie, old Davie, and the fisherman's children; the same silver pieces and broad copper coins. He knew them all, though they were strangely changed; they were like gold; they were crusted with precious, glittering jewels—yet, in a mysterious way, they were the same.

The Child received the gifts, and a wonderful smile shone upon His face, which was turned in that moment, not upon the angel company, but—oh, wonder and bliss!—upon Hereward kneeling far out beyond them, not daring to come nearer. A strange joy and peace came into Hereward's soul, and, knowing that the Child was none other than the Babe of Bethlehem, he bent his head in lowliest adoration. When he could look again, the chapel was quite dark, the bright company had gone, but Hereward was satisfied; he knew that his Christmas offering had been accepted, even by Him for whose sake and to whose folk it had been given.

Some Holiday Books

The Gardens Behind the Moon: A Real Story of the Moon Angel Written and illustrated by Howard Pyle. Charles Scribner's Sons. Price, $2.

An original fairy story, in a new field, which must prove attractive to the little folks, while there is the broaching of some problems that will puzzle the elders. Let any one read it and then tell just what the author means by "the gardens." The hero is a daft little boy, who proves bright enough to find his way, with the direction of an equally daft old shoemaker, to the far away satellite of the earth. Of course the book does not teach science, but it is charmingly written, and beautifully illustrated and printed. Alas, why did not we old folks have such children's books as this when we were small?

Uncle Remus, His Songs and His Sayings. By Joel Chandler Harris. New and Revised Edition, with One Hundred and Twelve Illustrations by A. B. Frost. New York: D. Appleton & Co. Price, $2.

The author's dedication of this, the first edition of his famous work, to Mr. Frost, the artist who has so charmingly illustrated it, is a graceful act, and very gracefully done. The illustrations, in their way, are as good as the text, but they could never have been drawn if the text had not been penned. "Uncle Remus" has come to be an American "classic," not only because it is irresistibly funny, with queer conceits and droll fancies and telephonic rendering of the dialect of the old plantation days, but also because of its serious undertone of truth to the domestic life of the olden time in the South, and to the traditions and habits of thought of a race that has never been wanting in poetic imagination and homely humor.

Cruising Among the Caribbees; Summer Days in Winter Months. By Charles Augustus Stoddard. Illustrated. New York: Charles Scribner's Sons. Price, $2.

A book of travel with much history and information of local character about these interesting islands, which will always be associated, at least in the American mind, with Christopher Columbus. Its style abounds rather profusely in adjectives, but we suppose that is hardly to be avoided in a description of a land which has so many superlative wonders. Written in narrative form, it carries us from New York, out of a terrible snow storm, to the islands, giving us an insight into local customs, superstitions, and the like; sketches of the larger cities and their peculiarities, and brings us back at last to the less romantic North. There are 16 illustrations, each of which is a real help to the better understanding of the text. Dr. Stoddard has written *con amore* and successfully. It will assist any one materially to a better knowledge of both these historic islands and their inhabitants of so many nationalities.

The Laureates of England from Ben Johnson to Alfred Tennyson. With Selections from their Works and an Introduction dealing with the Origin and Significance of the English Laureateship. By Kenyon West. Vignette Edition, with numerous new illustrations by Frederick C. Gordon. New York: Frederick A. Stokes Co. Price $1.50.

The very beautiful and choice series of books, bound in white and gold, besprinkled with blossoms, is growing from year to year, and the volume noted above is perhaps the most beautiful. As to its value, certainly it is convenient to have at hand such a classified selection from the poets of England who wore the laurel crown, even if all are to be found in various other volumes in one's library. Moreover, the book contains some specimens of "laureate work which are seldom found elsewhere—curiosities of literature, showing that dunces are sometimes crowned with leaves instead of foolscap! Of some of the laureates the world has even forgotten the names. They may be found in this book.

Legends of the Rhine. By H. A. Gueber. New York: A. S. Barnes & Co.

A very interesting collection of the traditions connected with the towns, castles, and churches to be found along the banks of this picturesque stream, by one who may be known to some of our readers through the "Myths of Northern Lands," "Legends of the Middle Ages," and other works on folklore. The legend of "The Lorelei," which inspired Heine's immortal poem; the stories of "Siegfried," "Tannhauser," and "Lohengrin;" of "The Eleven Thousand Virgins," "The Martyred Companions of St. Ursula;" "The Cathedral Legends" of Cologne and Strasburg; are among the most noteworthy. We especially recommend the book to those planning a visit to the cities on the Rhine, as some knowledge of the legends will lessen their dependance upon guide books. Tucked away among its picturesque stories are many bits of practical and useful information. Forty illustrations give still greater attractiveness to these "tales of the olden ages," and the outward appearance of the volume is unique and tasteful, in perfect harmony with the contents.

The Mogul Emperors of Hindustan, A. D. 1398-A. D. 1707. By Edward S. Holden, LL. D. New York: Charles Scribner's Sons. 1895. Price, $2.

This very interesting book might be called "the diversions of an astronomer," for Prof. Holden informs us that it is the result of the spare hours of a long and harassing winter, devoted to reading the original memoirs of the native historians of India and the accounts of early travelers and ambassadors to the court of the Great Moguls. We sincerely wish that every one's spare hours were as happily and as profitably employed. We have here a considerable amount of information which is not easily accessible. The sketches of character are given without effort; in fact, they form themselves, and we are enabled to obtain a distinct impression of the individual in each case, from Tamerlane the Great to Aurangzeb. The book is enriched by a number of illustrations, several of which are copies of the portraits of Mogul emperors by contemporary Indian artists, taken from MSS. now in the British Museum, and some are taken from miniatures in the author's collection. We feel that we ought to offer our thanks to him for permitting us to share these good things which have given him so much pleasure, and we are persuaded that if he could turn his big telescope upon the reading public he would find many appreciative friends scintillating over his book.

Side Talks with Girls. By Ruth Ashmore. New York: Charles Scribner's Sons. Price, $1.00

To "the American Girl, wherever she may be—whose independence she respects, whose goodness she honors, whose sweetness she loves," the author dedicates these kindly and helpful "talks." Although the style may seem somewhat florid—not to say gushing—to older men and women, they will be of real value to the unthinking, yet well-intentioned audience for whom they are especially intended, and will strengthen the writer's hold upon her many unknown friends, most of whom know her through her editorial work in *The Ladies' Home Journal* where she conducts a department under the title of this book.

A Galloway Herd. By S. R. Crockett. New York: R. F. Fenno & Co. Price, $1.

The story is somewhat in the vein of the author's former works, "The Lilac Sunbonnet" and "The Stickit Minister." It is a quiet, homely love story, told with great literary art, and there is a good deal in it of the quaint theological characterizations and presentments of the rugged Galloway types of the reverent Scottish peasant common to the author's former stories. The incidents that enter into the idyllic life at Drumguhat are sufficiently frequent and eventful to maintain the interest of the tale.

My Last Will and Testament. By Hyacinthe Loyson. Translated by Fabian Ware, with an introduction by Dean Farrar. London, Paris, and Melbourne: Cassell & Co. Pp. 96.

This book contains three letters written by Pere Hyacinthe at the great crisis of his life; his protestation against the doctrine of Papal infallibility in 1869, his justification of his marriage in 1872, and his "last words" upon handing over his church in Paris to the Archbishop of Utrecht in 1893. These letters constitute a true and sufficient autobiography of this brilliant but erratic orator. It is quite safe to say that the world will never get a better statement of the principles and purposes which have animated his life. What their true merits are we do not feel bound to say. "To his own Master he standeth or falleth." His appearance in America awakened great enthusiasm, and violent efforts have been made to enlist for him the sympathies of the American Church. What will be his influence upon the Christianity of France time alone can tell. Meanwhile those who would know the best that can be said for him and his course will find it in this little book.

Women in the Mission Field: Pioneers and Martyrs. By the Rev. Augustus R. Buckland, M. A., Morning Preacher at the Foundling Hospital, London. New York: Thomas Whittaker. Pp. 122. Price, 50 cts.

Mr. Buckland says in his prefatory note that the object sought in this little book is, "to indicate the growth within recent years of women's work in the foreign mission field, and to illustrate the peril as well as the happiness of that work from the lives of consecrated women. Lest any should suppose that the younger recruits of to-day—such as fell this year (1895) at Ku-Cheng—are showing a devotion which is new, the stories of certain young wives who, long ago, went to live (and for the most part also to die) amongst unevangelized peoples, are here told. Lest, too, it should be thought that only the young have volunteered for such service, the lives of Miss Charlotte Tucker ('A. L. O. E.') and Mrs. Bowen Thompson are added." The sketch of "A. L. O. E.'s" mission life and work is very nicely done, and indeed Mr. Buckland's style of relation is very easy and pleasant throughout.

Women of Colonial and Revolutionary Times—Margaret Winthrop. By Alice Morse Earle. New York: Charles Scribner's Sons. 12mo. Price, $1 25.

This book should stand side by side with that quaint little volume, "Some Old Puritan Love Letters," in the library of every daughter of the American Revolution. Indeed one should read this biography first, for it gives the historical setting and background of the love letters of John and Margaret Winthrop, and adds greatly to their interest. It introduces us first to Margaret Tyndal, as John Winthrop knew her in her English home, and then we follow her as Mistress Winthrop into Groton Manor, Suffolk, her husband's home, and finally to England. We are given a very vivid picture of the English home life of that period, and also of the early colonial days. As the wife of an early and many times honored Governor of Massachusetts, Margaret Winthrop had need of all the strength and sweetness of character with which she was so richly endowed, and the author has given us enough in the way of "side lights" to make us appreciate how much that meant. As she stands before us in her simple dignity we gladly acknowledge her as one of the many "uncrowned queens" which the world has known, but too often forgotten to honor.

The Oxford Movement in America, or Glimpses of Life in an Anglican Seminary. By the Rev. Clarence E. Walworth. New York: The Catholic Book Exchange.

These papers have already appeared in a Roman Catholic periodical. The author is a Roman priest who was bred a Presbyterian, and took the Episcopal Church as a temporary shelter on the road to Rome. The "Anglican Seminary" is the General Theological Seminary of New York City. Father Walworth was a student during the stormy period of the Carey ordination and the Onderdonk trial. The panic which resulted from Bishop Onderdonk's suspension had disastrous effects upon those of the students who had imbibed the principles of the Tractarian movement. They had not only to contend with the discouragement of seeing their staunchest protector overthrown and disgraced, but with the further difficulty of finding themselves the objects of suspicion and even of direct attack on the part of the authorities of the Church and of the seminary. If some of the maturer men, prominent in the Church both in England and America, despaired of the Catholic cause, it is not surprising that these immature students were, in several cases, dislodged from their allegiance and hurried over to the Roman fold. It is hard for men, and especially young men, without experience, and not deeply versed in history, to look beyond their own days and their own personal difficulties and tribulations. It does not appear, so far as this volume is concerned, that the motives to secession were generally of a specially intellectual character. But the troubles which befell the earnest and spiritually minded young men of the period in question required in order to face them something of an Athanasian steadfastness, and it is not given to every man to be an Athanasius. It was a somewhat similar despair of the state of things in the Church on the continent which produced such a plentiful supply of infidels in France and Germany in the last century. The book is pleasant reading. There are many reminiscences of men who were prominent at the time, and of younger men who subsequently became more or less well known. The circumstances of the Carey ordination and the Onderdonk trial are related in an interesting way. Like many other writers, Father Walworth regards the break-down of the Tractarian Movement as the end of the Catholic movement in the Anglican Church, instead of being what it really was, the close of one period of that movement. But in fact this only made way for a more widely diffused and indomitable development. The period set in during which the principles of the Tractarians were to be given practical application until the Church through all its length and breadth should show the deep and permanent effects of the great Catholic revival. The author, we observe, gives up the common Roman allegation that "the Church of England was founded by Henry VIII.," and confers that distinction upon Queen Elizabeth. It only remains to say that in our opinion this volume has no distinctly Romeward influence, except that which, in superficial and unstable minds, may result from the author's assured manner and his natural assumption that the Church under the Papal obedience is alone the Holy Catholic Church of Christ. To serious persons who have themselves been under the stress of religious doubts and uncertainties, the somewhat flippant and certainly altogether superficial manner in which a matter of such profound significance as the change from one religious communion to another is treated, is likely to prove offensive rather than attractive. It is reported that Father Walworth was advised by his superiors not to continue his reminiscences. If this be true, the reason may probably be found in this lack of seriousness.

One of the sweetest and most devout books of short meditations that we have seen for many a day is, "When Thou hast Shut Thy Door," by Amos R. Wells. Fleming H. Revell Company, Chicago. Price, 60 cents. The subjects are such as, "The Duty of Joy," "Sickness," "Eternity," "Flowers," "Sympathy." There are sixty-eight of these brief and beautiful reflections.

"Harper's Round Table," bound volume, 1895, is a bulkier, and, if possible, a brighter book than its predecessors, the "Young People." It is a big book, both as to size and contents, a fascinating book from cover to cover. It combines, most happily, instruction and entertainment, wisdom and wit, and just meets the needs of youth and young people generally. Indeed, no age could be so advanced as to find nothing interesting in it. "The Round Table" is a weekly periodical, and its continued stories do not lose their interest by long intervals between issues. At the end of the year most readers like to go over all again, so here it all is in this volume. The old copies are generally read so much that there is little left for binding.

Opinions of the Press

Central Christian Advocate (Meth.)

CHRISTIAN UNITY.—It ought to be as clear as day by this time, that there can be no unity in the right sense between the great Christian bodies without mutual recognition. The Presbyterian, Congregationalist, and Methodist denominations, for example, are just as genuine churches of the New Testament pattern (with an apostolic ministry, and with divine sanctions for their existence, and with divine blessings on their work) as are to be found on earth. Whenever the Protestant Episcopal Church and the Anglican communion come to recognize these facts, the way may be opened for closer relations between all the Churches of Christendom.

The Providence Journal

CHANGE OF NAME.—To give a Church a new official name is not to alter the nature of that Church. It is easy to understand why Churchmen in this country should be dissatisfied with the name adopted by their forefathers in the days of weakness and discourgement. "The Protestant Episcopal Church in the United States of America," is both cumbersome and misleading. It does not emphasize the essential unity of that Church with the Church of England as part of the Anglican communion; and it apparently divorces it from the Holy Catholic Church, of which the Anglican is one branch. Questions as to the Historic Episcopate and other similar points aside, the Anglican Catholic nature of the American Episcopal Church is beyond dispute. Those who reject altogether what they regard as its assumptions of apostolic authority will freely admit this. And yet, whatever the objections to the old name, there are those who will object to changing it because it is old. Perhaps at a time when fearful souls lie awake nights shuddering over the designs of the Pope, the dropping of the misplaced adjective "Protestant" in this case would do more harm than good. It does not seem likely, at all events, to be accomplished just at present.

The Outlook

RESPECT FOR AMERICA.—As a matter of fact, the American press has done more to lower the reputation of America abroad than any other single instrumentality. It is throughout Europe, and for the most part justly, a synonym for the violation of all those decencies, courtesies, and privacies which, in the feeling of cultivated people, stand for civilization. It is easy enough to make foreign powers respect our strength; it is quite another thing to make them respect our ideals and standards. The man who is satisfied with the respect paid to his fists is satisfied with a very low form of tribute. That seems to be the kind of respect which many American newspapers are anxious to secure from Europe. They are, however, entirely indifferent to the respect which is drawn out by a superior order of men and superior quality of character. It is unfortunate that wherever the name American has gone abroad there has also gone the impression of vulgarity, produced largely by the American newspaper. If the American newspapers which have contributed to this result will turn their attention to the reformation of their own manners and the reform of their own localities, they will take the first step toward securing for this country that kind of respect which it intrinsically deserves.

New York *Observer* (Pres.)

CHRISTIAN ENDEAVOR SOCIETY.—There is no one of the great religious movements of recent times that requires greater care and caution in its development than the Christian Endeavor enterprise, and there is no branch or department of that Endeavor work that demands nicer discrimination and wiser generalship than the "good citizenship" effort. The Christian Endeavor movement has had a wonderful growth and has exercised already a very potent and far-reaching influence for good, and there are many prophets who foretell of its future that "it has come to stay." But it is not at all evident that a vast conglomerate of associations such as the Christian Endeavor Society, will stay unless it seeks to retain and constantly renew its spiritual impulse, and also avoids those divisional questions which, after all, pertain more to methods of work than to the work itself. The temperance question, for example, might possibly disrupt this fine organization. Third-party prohibition is a question of method, and it represents a method of prohibition upon which many good men are not agreed. In any case, it is a partisan question, and as such the Christian Endeavor societies have nothing to do with it, though individual Endeavorers may, of course, vote for what they please, if they have votes at all.

The Household

A Song of the Holy Family

BY WM. B. CHISHOLM

Oh, ever blessed Maid!
Since first through Eden strayed
Our parents twain,
Down the long cycles ran
The promise, God to man—
As bow above the rain,
In prismal beauty bright,
That gladdened Noah's sight,
So in this wonder-scene,
Thou, heavenly Virgin Queen,
Fulfillest the law, the prophets, yea and all
Foretold of God since our first parents' fall.

Here on thy bosom blest
He findeth peace and rest,
The Light of Light, of worlds the radiant star;
Here by the manger dim,
We wake the natal hymn,
And glittering seraphim
Are one with us on this, the midnight rare.

O'er Miserere's wail,
(For foemen yet assail!)
We wake the pæan: "Hither, faithful, come!"
The Advent shadows flee;
Oh, blest Nativity!
Here is the ark, the covenant, the home.

Here the Shekinah gleams
With radiance that streams,
From His fair throne; the star
O'er Bethlehem once bright
Still glads the holy night,
And pilgrims still come hither from afar.

Yea, far our sin-sick souls
From these sublimer goals;
And deaf to this, the music of the spheres;
Here in the moil and dust,
So faithless to our trust,
So limp and blind through all these weary years!

But He, Emmanuel, beams
Upon our sluggish dreams,
And lo, the very universe is light!
Hark to the world of song,
And see the shimmering throng
Of angels and archangels o'er the night.

Jesus and Mary! here,
Ere yet the arches near
Have echoed with the thrill of this our lay,—
Blest mother, Holy Child—
Have o'er the midnight smiled,
And this is Christmas Day!

Candles and Scandals

BY CHARLES PELLETREAU, L. H. D.

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CHAPTER VII.

Mr. Van Dyke came down the chancel steps and knelt at the litany desk just as Mrs. Waverly's coachman drove up to the curbing and Miss Josie Stockton alighted and went into the church. The congregation consisted of eleven persons, nine of them women. Jemima Spangle neither saw nor heard the young lady enter; but it was not because her thoughts were specially fixed on heavenly things, for there seemed in her opinion an incongruity in the admission that she was a miserable sinner. Hers was a far brighter view; she believed that she was a radiant, happy, and emancipated woman, whose wretchedness, like a bad dream, had vanished with the departing shades of night. It therefore came to her consciousness as a startling revelation that the language of the Prayer Book was ill-timed and in no way suited to her case, and at the end of the third supplication her lips made no response. The rector noticed the break, and an elderly female raised her head and glanced at the kneeling figure in front of her. The service went on, but Jemima was troubled. She had read about liturgical enrichment, flexibility of usage, and such like things; but how stupid that among the long debates, and changes, and amendments, and editions, and omissions, no one had ever hinted that the word "miserable" could never apply to all estates and conditions of life, or that it made the tongue contradict the convictions of the heart. She considered it from an original standpoint, and felt that it forced an honest faith into the utterance of unreal confessions. Was she a poor, deplorable transgressor, in an unenviable condition? Far from it! Would it not be the very essence of ingratitude in the midst of this inbursting flood of rapture to put her name in the category of those who craved pity? She wondered how the man in front of her dared to utter such words. It sounded like an affront to her—was he not about to marry her? That very day, perhaps within the hour, he would commit to her keeping the destiny of his joy. In anticipation of what was then opening out before him—knowing full well her value, how could he call himself a miserable sinner? It would almost serve him right if she rejected him; at any rate she would give him to understand that she considered it an inexcusable defect, and would urge him to see that the matter was discussed at the next meeting of the Convention. The service over, she walked out into the porch expecting to meet the rector there. A boy stood on the edge of the sidewalk holding the bridle of a livery horse harnessed to a buggy. Her first impulse was to get in, but on second thought she concluded it would look better to wait for the rector to assist her. Meanwhile, the pastor, who had removed his vestments, came out into the church and greeted Miss Josie who stood in the aisle, her face wreathed in smiles, and her eyes twinkling with mischief. Without giving him time to more than wish her a good morning, she said: "There is no merit in my being here this morning. I came to ask you what you meant by sending back that package of poppy seeds without a line of explanation?"

"You are joking," he replied, "I wrote you quite a note."

"Did you? Well, not a single word came to me."

"Not about the ride I wanted you to take with me this morning in search of a picnic ground?"

"Certainly not! I should have been most delighted; it's a superb day, and I was saying to auntie at breakfast that I'd finished the last chapter of "The Little Minister," and for want of something better to do would drive to the village and see what I had done that you should treat me so unhandsomely; you announced a vestry meeting for to-night, and I'm half a mind to go there in person and make a complaint."

The rector reddened, looked at his watch, and stammered: "There was a mistake, but I cannot explain how it happened; if you will consent to drive with me, we will try to unravel the mystery, and on the way out we can stop at Fern Grove, and tell Mrs. Waverly where we are going. I am greatly perplexed, so please say you will go."

The girl answered with a smile: "Very well, we will change places, and I'll listen to the priest's confession and then decide what the penance must be."

"I will perform every jot and tittle of it, even if you ——"

"Well, go on, even if I what?"

"Tell me to swallow that paper of dried seed, but come, I see the sexton is waiting to close the door."

Reaching the street, Mr. Van Dyke noticed Jemima Spangle standing demurely studying the horse's ears. He turned and remarked: "I trust you will find your excursion every way satisfactory; tell your mother not to wait luncheon for me, as I may not return until late in the afternoon."

She flushed to the temples. The next moment, the rector assisted his fair companion into the buggy, took his seat, picked up the lines, and raising his hat to the amazed woman, drove down the broad avenue, turned a corner, and disappeared from view. Jemima Spangle felt her feet riveted to the pavement. She stared with all her might and main, her mouth open and her heart thumping. The sexton's voice aroused her. "Expecting some one, Miss Spangle?"

Poor fellow! He never forgot the passion, the rage, the fury of the look she gave him, or the harsh, metallic sound that escaped from her throat when she answered: "No, I ain't!" The man walked off in a hurry, but she scarcely budged for another five minutes. In that brief space of time all her fancied affection turned to cold, calculating hate. She believed a monstrous wrong had been done by the rector.

Was she a miserable sinner now? The words she had lightly criticised rang with pitiless mockery through her inflamed soul. Miserable, more miserable, most miserable! Ah! but he should smart for this; to be trifled with, deceived, openly insulted, humiliated before the world! Yes, he might smile, and smirk, and bow, and lift his hat to her—no doubt he considered it a huge joke, and he would relate the whole thing to that stuck-up Mrs. Waverly and her niece. They would laugh over it and call it just too rich for anything.

Marry him! The bare idea made her flesh creep—a mere boy, without knowledge of the world, full of sentimental notions, a slave to ritualism, offending people with his genuflections and ceremonies, and empty forms and candlesticks!

She never would have enjoyed an hour's peace! People would have said: What a fool Jemima Spangle made of herself when she threw herself away on that clerical flirt! She spends all her time trying to keep him out of mischief.

Going off with that young city girl—a nice talk it would make among the denominations when they got wind of it.

With these reflections the incensed woman walked towards the outskirts of the town, where lived a certain Mr. Bangs—he and his family were in high dudgeon over the doings of the previous Sunday.

It had come to Miss Jemima's ears, they were the ringleaders of a disaffected party in the church, and were determined to force an issue with the rector. The ground being already ploughed and harrowed, a fine opportunity was presented for dropping in a few poisonous seeds.

Mr. Bangs was a dyspeptic—a severe attack kept him in-doors on this particular morning. His wife responded to a ring at the door bell, and expressed surprise when she recognized her caller.

"I was taking a walk and was so near, I made up my mind to stop and ask how Mr. Bangs was feeling."

"He's having a poor time, thank you; won't you come in and rest?" the woman asked.

"Only a minute, I'm not tired. I suppose the rector comes to see you quite often?"

"He hasn't been near us for three weeks."

"Perhaps he isn't aware that Mr. Bangs is feeling badly again."

The distressed fault-finder spoke up: "I guess he's busy with his altar lights. I hope your mother doesn't sanction this nonsense?"

"Ma never makes trouble, you know, Mr. Bangs, but the services will never seem to her exactly right any more; still I wouldn't have you repeat it for the world, we all feel that Mr. Van Dyke means well, but he is quite young yet and likes his own way. It's too bad that so many are leaving the church."

"No, it isn't, Miss Spangle; we are not going to fall down and worship idols to please Mr. Van Dyke, and he'll have to draw in his horns before long, or there'll be a big row."

"Do you really think so, Mr. Bangs?"

"Of course I do, the parish can't be run on any such lines; the congregation always holds the balance of power in their own hands; if we give up our pews and refuse to pay, out go the candlesticks, or Mr. Van Dyke will resign. I talked with fifteen members and they all agree to take this course."

"The parish was always united when Dr. Goodman was with us," the visitor simpered.

"Yes, and one always knew where to find the old gentleman, he had no dangerous leanings."

"Oh, I guess our rector is safe enough; it isn't his fault that his old room-mate has left the Episcopal ministry and gone to Rome."

Mr. Bangs wheeled about in his chair. "That's news to us—who told you?"

"The rector himself; it appears the clergyman couldn't have his own way, and he wrote to Mr. Van Dyke that he had decided to go where things were more to his taste."

"Well, I'm not in the least surprised, Miss Spangle, the rector is moving in the same direction; have you heard how intimate he is with Father Duffy?"

"I knew they were on good terms."

"Bad terms, I call it, Miss Spangle. Can any good thing come out of St. Joseph's?"

Miss Jemima was in some doubt, she made no reply.

Continuing, the disgruntled man said: "They both wear the same kind of hat."

"So they do, Mr. Bangs; it never occurred to me until you mentioned it."

"And Mrs. Waverly entertains them at dinner."

"Yes, Mr. Bangs, but you know her uncle is a professor in Seaton Hall."

"No? Well, that's another piece of news, and she presented the candlesticks, I'm told."

"Yes. The rector selected them and

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she sent him a check, but she isn't a Catholic."

"Perhaps you're right, but I believe there must be some fire where there's so much smoke. It's all plain enough to me. Mrs. Waverly attends St. David's, but she's a female Jesuit in disguise. I saw her cross herself at the end of the Creed last Sunday, and Mrs. Bangs says her niece always bends her knee before she goes into her pew. Depend upon it, Mrs. Waverly, her uncle, and Father Duffy are all pulling together to get Mr. Van Dyke into the Catholic Church."

The discussion having reached a point where Jemima Spangle could put in a question she was aching to ask, she insinuated rather carelessly: "Perhaps you believe that girl they call Josie is mixed up in the plot?"

Mr. Bangs smiled. "Have you ever read Eugene Sue's 'Wandering Jew'?"

Getting a negative answer, he added: "Take it out of the library when you go home, it will open your eyes. You'll learn more about the methods of the Jesuits than you could imagine possible. Miss Stockton is a go-between. She's pretty and rich and clever, and she takes her cue from others. I wouldn't trust her a moment. She'll play with her victim as a cat plays with a mouse."

"But it's talked around town that he's in love with her."

"That may be, but she's not in love with him—you'll see how it'll end; the rector will inherit a valuable estate when his father dies, do you follow my meaning?"

The woman shook her head.

"Well, the Catholic Church (Mr. Bangs invariably said Catholic when he meant Roman) is constantly building seminaries and colleges and orphan asylums and such things."

"Oh, I see now," the caller interrupted. "If they get him he'll lose his fortune."

"Exactly; and it isn't necessary that Mrs. Waverly should have a real niece; a make believe will answer quite as well. I'm glad you dropped in. How does Warden Cott stand?"

"I can't say, Mr. Bangs; he called to see the rector Sunday evening, but Mr. Van Dyke hadn't got back from Fern Grove."

"What are Mr. Scott's views?"

"Oh, he scarcely leaves his room any more, but he and the other warden always agree, you know."

Jemima Spangle rose, shook hands, and took her departure.

When she reached home her mother and her three sisters were gathered around an extension table littered with pillow-case muslin and sheeting; measuring, cutting, and sewing. In anticipation of the approaching nuptials, they were, figuratively speaking, making hay while the sun shone; it seemed to them sensible and wise to get these minor matters out of the way before the preparations for the bride's trousseau were started.

Jemima's anger turned into a white heat at this aggravating reminder of her defeat. The door being open she was not seen.

"A dozen sheets and two dozen slips ought to be enough for a start," the eldest daughter remarked,

"Plenty," the mother assented. "Miss Willis promised to see Jemima at eight o'clock; she'll surely be back by that time. I told her just how it was, and cautioned her to keep quiet."

This was more than flesh and blood could endure. With a heavy stride and an exclamation of disgust, the irate woman appeared in their midst. A bursting bomb wouldn't have astonished them more.

"For land's sake!" cried Mrs. Spangle.

"Well, I never!" chimed in Phœbe.

"What on earth has happened now?" queried the eldest daughter.

It still more nettled Jemima when another said: "Didn't get left, did you, Jem?" And then it all came out. Mrs. Spangle fairly gasped for breath as the narrative proceeded.

"And right in front of the church, too," she groaned. "It's the most disgraceful, horrible thing that ever happened in the parish, and he calling himself a minister of the Gospel. I think the Bishop ought to know it at once. I'd even show him that letter. Oh, here comes Mrs. Baines!"

"Good morning," the widow said, entering, and helping herself to a chair. "Seems to me you are awfully smart with your sewin'. Makin' up new bed linen, eh! Goin' to take more boarders?"

The four exchanged glances, then Mrs. Spangle spoke: "You might as well hear it first hand. We have all the boarders we ever want. Mr. Van Dyke will have to find another place, he's insulted Jemima right to her face."

"Why, I want to know! how you talk, and she worked those slippers and smokin' jacket and all that."

"I could never sit under his preaching again," Jemima said.

"Do tell! and you so fond of him, well, I never! I'm just dyin' to hear what happened."

And she did, with such trimmings and decorations, and elastic stretchings as any story gains by repetition.

Mrs. Baines felt a strange thrill of happiness stealing over her senses, as she rocked and fanned, fanned and rocked. Mr. Cott could never stand out against such scandalous conduct. It might get into the papers, and then—well, she would not anticipate; as a friend of the family, she must advise and counsel.

At the conclusion of the recital, Mrs. Spangle asked: "What steps ought we to take?'

The widow cogitated for some time, and finally she said: "I think Jemima ought to go out of town for a few days, I shouldn't permit him to see her again."

"But she can't leave right off."

"Then let her stop with me, he needn't know where she is."

This proposition met with unanimous favor, and Jemima agreed to return with their neighbor after lunch.

"I suppose you might sue him for breach of promise. Why don't you consult a lawyer?"

"That's for Jemima to settle," the mother said; "he's lacerated her feelings awful, and he ought to be punished."

"Yes, but I guess he ain't got anything but his salary."

"He'll be very rich when his father dies," said the woman with the bleeding heart. "Mr. Bangs told me that was why the Catholics were working to get him in their church."

"Ah! then I'd sue for twenty-five thousand dollars. Don't take a cent less; if you win, the lawyers will get half, so you won't have more than you need. I think any real smart lawyer could make a jury believe that the note he wrote was a proposal. Do you intend to see the warden?"

"I must, and tell him we shall need Mr. Van Dyke's rooms at the end of this week. The girls wouldn't be comfortable with that man in the house now; and I've been just like a mother to him."

'Never mind, he'll have to leave Ashton, the whole parish will want him to go, he's outlived his usefulness, with his candles and all that."

The reader perceives how steadily and successfully the souring leaven was working, while the unsuspecting young parson drove leisurely along the road, drinking in the poetry of nature, and occasionally stealing a look into the sweet, innocent face of his beautiful companion.

They returned to Fern Grove for two o'clock luncheon. But something happened which was to change the whole current of their future lives.

(To be continued.)

Christmas Echoes

BY MRS. R. N. TURNER

Hark! what chimes are stealing
From angelic choirs?
Bells are loudly pealing
From a thousand spires!
Joyously they thrill
Every vale and hill,
While the song floats down,
"Peace, good will!"

Song of distant ages,
Echoed by the bell,
Prophets, priests, and sages,
Bowed before thy spell!
All the night is still,
Joy the earth doth fill,
While the song floats down,
'Peace, good will!"

Bristol, R. I.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Christmas Greens

BY HAL OWEN

It was the day before Christmas. Dear little Polly had been busy for weeks doing all she could to make a present for everybody. Grandma had been her great helper, and together they had worked wonders. Everything was almost ready now, and this afternoon a great treat was in store. Phil, Polly's big brother, was going to take a whole load of children in his big sleigh to gather Christmas greens.

"Here he comes!" cried Polly who was watching at the window. "Good-by, Grandma, I'll bring you some greens on my way home," and away she flew like the happy bird that she was.

"All aboard!"

What a jolly load they were, all sitting tailor fashion, tucked into the big fur rugs, two rows of hoods and caps crowning faces fairly shining with happiness. Away they rode through the clear, crisp air, the horses prancing in time to the jingling, jangling, ringing, singing, bells; the snow sparkled like diamonds, and all the world was glorious.

The woods seemed so strange in their winter clothes, the trees stretched out their long arms to welcome the children, while the evergreen trees looked so comfortable and snug in their thick, heavy, green cloaks. They appeared glad to see the children, too, and very proud to give them great branches to take home. The holly berries were as thick as "spatters," and look so pretty in their green and white surroundings. Little rabbits hopped, skipped, and jumped about; and squirrels ran nimbly out on the high boughs waving their plumy tails in triumph as they looked down with their bright eyes.

Birds, here and there, started out suddenly with a "whi-r-r" and a sharp call; a few stray robins hopped comfortably about, as though they well understood the whole matter, and were very sure of the "good will" due every one at this season. One of these cozy, confidential little creatures greeted little brown-eyed Polly Porter with a cheery chirp, and winked to her to follow him into a little clump of trees.

"Come in," he said, "you are one of us, you understand a great deal, and we have a message and a mission for you. We know you are a Christmas worker."

Polly followed the robin and found herself in a large round space, with a wall of evergreen which arched to a roof above, and shaded the snowy carpet beneath. Flecks of sunshine danced with the shadows, and as Polly's eyes became accustomed to the witching place she saw heaps and heaps of letters lying all about. Funny little birds with spectacles over their eyes and tiny pencils over where their ears ought to be, moved about

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among the letters making notes of what they read. They looked so wise and important that Polly couldn't help smiling at them as she watched them, but her guide said:

"This is no light matter, Miss Polly; you see we birds have the contract this year from Santa Claus to gather all his letters from all the chimneys and to read them, and then to take him to the right houses and tell him the right things to leave for the good children. It is a lovely mission, we know so many children so very well, having nested about the homes so much, and we love these children, too. But oh, Polly, Polly, you have no idea what a tremendous piece of business it is, and worst of all, we are so disappointed in many of the letters. So many lovely children will be crowded out this year, and may get nothing at all."

"Poor children, I suppose," said Polly. "We are trying to do all we can to help Santa Claus give them all something."

"Very kind of you, I am sure; but these are not poor children that we are grieving over, many of them are even rich, but they will be crowded out by Santa's new law. These are such hard times, he says children must share with others; that Christmas is the time to think and do for others. He is so anxious that children shall learn to be thoughtful and generous. The new law is that those children who write letters asking for too much, and only for themselves, shall get nothing at all; nothing whatever! Think of it! Oh Polly, you don't know how many sad-faced children will look up bare chimneys, holding limp stockings in their pretty hands, it makes our little hearts ache."

Polly shivered, wondering if her modest letter would count her out, but her bird friend continued:

"We know you know how blessed it is to give, and we want you to do some missionary work for us right off. Of course you must not tell the children the secret of this new law, but help them to do something for other people. Have them write a second letter to Santa Claus, an 'important' letter, asking his favor for some one else, instead of so much for themselves—we will be on the look-out to guide Santa to them. Let this be the sign: let every child who has done something for somebody else, has really scattered Christmas love, put some Chrismas green in the window, and we will come with real blessings, oh, so gladly we will come! You know, Polly dear, that in every holly-berry there is cheer, in every yulelog there is comfort, and wherever the holly, the greens, and the yule log are, there will come Christmas glory in some form with its blessing. Let everyone thus learn to cheer and to bless, that the world may rejoice, that—"

Just then a sudden gust of wind swept in, and the letters drifted into a snowbank, and the other children trooped in with their arms full of the green treasures.

"See! what a lot we have!" they shouted. "Why, Polly, where did you get those beautiful white berries?"

Polly looked with surprise at the branch of lovely white waxen berries she had just picked. She laid them thoughtfully on the top of her pile of green, saying:

"Yes, we have such a fine lot, let us see how many places we can take them to, places where they won't be likely to have any; let's play Santa Claus, and carry things to other people, and get other people to carry to someone else. And let us be sure, every one of us, to put some green in our own windows, for I have heard that means we think of others, and that Santa Claus will surely think of us!"

"Good! that's what we will do! Won't it be fun to play Santa, and then won't it be fun to watch the windows to see just where the dear old fellow is going to call!"

Peace on Earth.

BY MIRA L. COBBE

"Oh, how I do hate to be poor," cried Jessie Elkins to herself as she hurried home from Sunday school. "All the girls are going to give Miss Barnes a present and I can't. I just hate to be poor," and she clenched her hands and tried in vain to stop the hot tears which blinded her eyes.

"At any rate Mamie Burdett needn't have been so mean. I hate her, yes, I do, so there. To think she would laugh at my old coat as she did. I can't help that it is too big for me. Oh dear, I wish my papa was not dead, and that mamma had money like every one else. But I mustn't let mamma see I've been crying or she will want to know what is the matter, and I know it hurts her feelings when she sees that any of the girls have been mean to me because I am poor," and so speaking she dashed away her tears and presented a smiling face to her mother who was watching for the little girl's return.

Poverty is not easy to bear, but it is especially hard when one is a little girl of twelve and in a Sunday school class composed of the daughters of rich parents. These girls did not mean to be cruel, they were only thoughtless, yet many an unhappy hour did they give Jessie by their unkind remarks about her shabby clothing, and nothing but the fear that her mother would discover and worry about the cause of her absence kept her from leaving the class. However, things reached a climax on the Sunday preceding Christmas, when Mamie Burdett, after telling of the present she intended making the teacher, Miss Barnes, asked each member of the class what she was going to give. Every one was ready with a prompt response until Jessie was reached. She

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flushed painfully in response to Mamie's question, then said slowly:

"I have nothing to give."

"You might give her your coat. It would probably fit her better than it does you. I tell you, Jessie, you have put on that coat about three winters too soon," said Mamie thoughtlessly, and the other girls joined in her laugh, none noticing the trembling lips of their victim.

All Sunday and the days that followed until Christmas Eve, Jessie fretted over the unkind words of her classmate until her little heart was filled with angry thoughts and she felt that she hated Mamie with all her might.

The Christmas celebration was to be held on Christmas Eve that year, so at the appointed time Jessie and her mother went around to the church, although it was with difficulty that the little girl restrained her tears as she saw Mamie's trim figure, clad in a new, warm coat, go in ahead of them. Shyly entering the brilliantly lighted Sunday school room, she slipped down the aisle to her seat and took her place, barely raising her eyes in response to her teacher's pleasant greeting. During the opening exercises and the distribution of presents she sat perfectly still, scarcely heeding anything that was going around her, so full were her thoughts of the anger she cherished against Mamie. After all the children had been supplied with presents, the white-haired old rector came forward and said gently:

"My dear children, I hope you have enjoyed yourselves and that to-morrow you will give some of your happiness to others, for remember that Christmas is a season of giving as well as of receiving."

"Everybody's talking of giving. How can I give anything when I have nothing," thought Jessie resentfully.

"We all receive a great deal this season from our Blessed Lord, and ought we not to give Him something in return?" continued the rector. "There are many ways of giving, my children, many ways. We all may not have money or costly presents, but we all can have kind thoughts and gentle deeds to bestow upon our fellow creatures. We can forgive our enemies and turn their hearts to us, and, through our unselfishness, to Him whose birthday we celebrate. So, my dear ones, let this Christmas be to you a season when all unkind thoughts shall be put aside so that we may raise our Christmas carol with 'pure hearts and humble voices.'"

Jessie heard no more. The words the good old man had spoken fell upon her unhappy little heart like rain upon the thirsty flowers.

She glanced timidly at the girls whispering together, then at the picture of the Christ-Child on the book given her that evening. It was hard, but she would do it because it was her only gift

As Mamie pushed by her after the benediction, Jessie put out a detaining hand.

"I was awfully mad at you until Mr. Bryant spoke to-night, Mamie, but now I forgive you. It's all the Christmas gift I can give you, but it's the best I have, and I want you to forgive me for hating you like I have been doing," and Jessie paused, and looked up wistfully into the elder girl's face.

Mamie hesitated a moment. She did not like to own herself in the wrong, but the words of the rector had had their influence on her as well, and she said gently:

"I was the one to blame, forgive me, Jessie," and the two little girls kissed each other warmly.

When the bright Christmas Day dawned, both girls awoke with a sense of overflowing happiness, and, later, joined heartily in singing:

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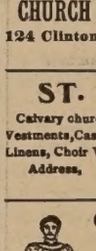

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QUITE an ingenious little thread-and-needle case is one in which all the needles are ready threaded for use—a boon for failing sight. The case is formed of a strip three inches and a half wide and seven and a half long, the outside of morocco or kid, with a light satin lining for the inside. The upper end is rolled round and fastened, with inside it two spools of thread, and between the spools a hole to insert a thimble. Just below the roll are white flannel or chamois leaves for needles, of which there are about a score, half inserted from the right side and half from the left. The thread from each of the spools comes out through an eyelet-hole in the roll, and passes continuously through all the needles along one side, which can thus be detached one by one and used in turn. A small scissors pocket is below. The case rolls up and fastens with a loop and button.

ANOTHER little case for the traveling-bag is a miniature shawl-case in shape. It is made of ecru linen canvas, lined with finer Holland linen, bound with orange silk braid, and feather-stitched with orange silk. It is three inches and a half wide, with a covered card-board disk an inch and a half in diameter, forming each end; one long edge is curved down a little for a flap, and is buttoned over the other long edge. Inside there is just space for two spools, one black and one white, leaves of flannel holding needles, a small pair of scissors, and a thimble.

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THE small Chinese dolls daintily dressed in silk or colored tissue paper, representing spring, summer, autumn, and winter, are fastened to a stiff paper, painted to represent a swinging gate. Over the top is printed the following couplet:

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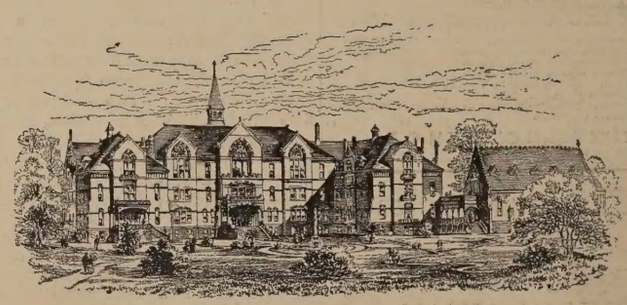

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